Discourses of a Living Master

Ram Singh

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01

Meditation Talk
04 Jan 2026 Morning

When we, with our Simran, develop that purity of contemplation, purity of our mind, He is not far away

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Welcome to all. This program starts today. Today is the first day of this meditation program. All the dear ones, all the initiates of Sawan, Kirpal, Som, Ajaib, all of you who have come here and left their very important work back home to come here and participate in this program, I pray to the feet of the Masters that They shower Grace upon all of you so that you have a wonderful year ahead, and you are successful in your meditation.

And I hope that all of you participate in this program and carry out the purpose for which you have come. Time to time, all of you come before the program starts and participate in all the programs.

It is important to understand that we have a different perspective when we come here. Back home, there are so many things that disturb us — our families, work, and every other thing. So, the mind is not attuned to do meditations.

But when we have come here to participate in all these practices and the program here, the mind is already attuned that it is going to do the meditation. So, we should make the most of this and spend time — as much as possible — doing our meditation and focusing on Simran.

Those who were earlier not able to meditate or sit still, by coming and attending these programs, seeing the others also do their meditations, they have also been able to now improve their meditations a lot.

So, we should carry this habit — that we go home and continue to do as much meditation as possible.

Sant Ajaib Singh Ji used to very often say, “Leave a hundred things and sit for Satsang and listen to Satsang; and leave a thousand things and sit for meditation.” Because these two things — that is, Satsang and meditation — these are your true work. These are the things that we do for ourselves, for our soul. Every other thing that we are doing in this life is for others. So, we should focus and do work for ourselves and do our meditation and listen to Satsang.

This life, that has been given to us, is a splendid opportunity given by God Almighty for us to get free from this bondage, from this ocean of life and death. We should use this for the purpose for which it has been given — to free ourselves from this.

This new body that has been given is made by God Almighty in such a unique way, that the Path to go back to God Almighty is kept within. And He Himself is sitting within. So, this wonderful human body has been given to us, and we should make the most of it to go and realize God Almighty.

We should make good use of our time. And here also, in all the practices and the programs, we should come on time. And even for the times that are for going for our food in the langar, we should go on time for that so that we can free all the sevadars after that, and they are also free to attend the rest of the program.

So, I'm very happy to be meet all of you. All the Saints have sung praises of Simran, and it is very important that we perfect our Simran. Because as long as we are not able to perfect our Simran, the rest of our Path doesn't open up.

We should try to perfect our Simran all the time. We should always be at it. When we are walking or doing other things, when we are sitting idle, we should try to focus on our Simran and perfect our Simran. Because we get a lot of time like that, which is otherwise wasted. So, we should try to perfect Simran at that time.

When you continuously do your Simran, initially, we do Simran with our tongue. But as we perfect our Simran, and it becomes a very regular activity — our mind starts doing that Simran. Then the mind continuously does the Simran.

When we attain that state — where the mind is doing the Simran — then our Path opens up, and we see that we are withdrawing within.

So, we should focus while doing our meditation. We should focus on our Simran. If we are not able to get the contemplation of our Master, it doesn't matter. You should focus on all the Words of the Simran and pay attention to the Simran and keep doing that.

We should not worry that we are not getting the contemplation of our Master. We must realize that the Master is always within us. In the form of the Holy Sound Current, He is always with us — from the time that our Master has initiated us. He is not far away. Only we need the purity of our mind and our contemplation. When we, with our Simran, develop that purity of contemplation, purity of our mind, He is not far away. He will immediately be visible to us.

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So, the time is good and quiet — the atmosphere is quiet — let us make the most of it. Let us close our eyes and sit for meditation.

02

Meditation Talk
04 Jan 2026 – Afternoon

One Reason We Have Not Perfected Our Bhajan Simran Is Because Our Love And Affection Is Not At The Feet Of The Master – But Instead, Is In All The Worldly Matters

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We should never look at Bhajan Simran as a burden. We should always do our Bhajan Simran lovingly. One of the reasons that we have not perfected our Bhajan Simran is because our love and affection is not at the feet of the Master, but instead, it is in all the worldly matters — all the things outside.

The mind needs love and affection for its attentions. So, to focus our attention, to focus our mind, we need that love and affection — and there is only one love and affection. So, either we scatter it in this world outside, or we focus it at the feet of the Master. We should not deceive ourselves into thinking that we will be able to spread our love and affection everywhere – that we will also have love and affection for all the world and also for the Master. So, love cannot be scattered like that. It will have to be undivided. And when we are able to focus that undividedly at the feet of the Master, only then we will be able to get success on this Path.

The Saints and all the gurumukhs, They have done it in the same way. If we see the biography of Sant Ji, Sant Ajaib Singh Ji, Baba Somanath Ji, Sawan Singh Ji Maharaj, or Kirpal Singh Ji Maharaj, all of Them, while living within Their households, They have been able to focus Their undivided attention at the feet of the Master.

We should understand the reality of this world. And when we realize this reality, we understand what is truth and what is false.

So, we understand what is truth and what is false — we have to understand that. The Saints, the Masters, They have understood this. They have understood the reality of God Almighty, and the falsehood of this world. Accordingly, They have withdrawn Their love and affection from this world outside and focused it at the feet of Their Master. And that way, They have been able to work towards going within. If we believe that staying in our households it is not possible for us to do meditation and realize God Almighty, then that is not true. Because all these Saints have understood the reality, and living in Their very households, They have been able to focus Their attention at the feet the Master and go within.

So, we should also realize and believe this reality.

So many lives, so many millions of lives, we have lived here, and we have sacrificed at the feet of Maya. We should use this opportunity — this life — and sacrifice it at the feet of the Master.

Therefore, we should use this opportunity, this precious life, and focus it at the feet of the Master. We should understand this life and this world is not permanent. What is there today will not remain tomorrow. We have seen our very near ones, dear ones, leaving us. Nobody is going to be permanently with us, and we are not going to be permanently residing here. So, we should understand this reality, and accordingly, focus our love and affection and do our devotion towards our Master.

We listen to the Masters; we listen to the Satsangs day and night. And we have heard so many Satsangs, we attentively listen to them, but we do not walk that path. We do not internalize those Satsangs. We do not accept — internally accept those — and start living our life according to what is said by the Masters.

Therefore, we should respect the words of the Masters. Try to internalize what They are saying. Try to live on what is being said in the Satsang. And that way, we will be able to reduce our love and affection which is scattered in this world and focus it within.

So, when we develop that love and affection for the Master, the Master also develops that love and affection for us. And that way, we become successful and we are able to go within.

This Path is not a path of listening or talking, it is a path of doing. And only when we actually bring it into our practice, we are able to successfully tread on this Path. Only

those who internalized what their Masters were saying — they respected what their Master were saying — they were able to float on their boats and cross this ocean of life and death.

* * *

The atmosphere is quiet and we should make the most of it. Let us close our eyes and let us get connected with Simran and Dhyan.

03

SATSANG

04 Jan 2026 — Afternoon

Without This Possibility Of Manifesting The Sound Current, There Is No Other Possibility Of Being Able To Get Ourselves Freed Of This Cage Of The Bodies

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The paathi sings the Bani of Swami Ji Maharaj...

Guru kahe khol kar bhai,
Lag shabd anahad jaayi.
Guru kahe khol kar bhai,
Lag shabd anahad jaayi.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. This path of Sant Mat is the path where we connect the surat — or the soul — with the Shabd — or the Sound Current. In all the other practices or religions, no one practices this. So, Sant Mat — the uniqueness and the teaching of Sant Mat — is the connection of the soul with the Holy Sound Current.

In various religions and various practices, people follow different paths towards spirituality. Some believe in reading the Vedas and reading the holy scriptures. Others believe in doing yoga — Ashtanga Yoga, and other types of yoga. And yet, there are several other ways that are other practices, but all of these have very limited effect on the soul. At best, in these practices, one gets a little bit of mystical powers. Mostly, people spend their lives trying to gain these mystical powers or using these mystical powers — but there is no benefit to the soul.

Swami Ji Maharaj, in this Bani, says, "I say it very openly and clearly, that Holy Sound Current, which is emanating from God Almighty, and which is coming down through various planes and, ultimately, resonating at the Eye Center, It is resonating twenty-

four by seven." And He says, "You do your practice to go and reach this Holy Sound Current."

That Holy Sound Current is very pure; it is very sublime. And when we manifest that Holy Sound Current, even for a second, several hundreds of lives — the karmas that we are burdened with — get redeemed. And that is a very holy Sound Current.

That Holy Sound Current has come from within God Almighty. He has manifested that Sound Current. And then, that Sound Current has come down through various planes and has created these planes. It has created this physical world, the causal world, the astral world, and all the sixteen planes above.

Guru Nanak Sahib has also said in His Bani, "This Holy Sound Current, which has come from God Almighty, has created this earth. It has created the sky. It has created everything that we see around us. And it is that very Holy Sound Current which is at the Eye Center — and it is continuously resonating at the Eye Center." Because of the ignorance of this fact — of this reality — the human being is misled in this duality, and he keeps coming, again and again, in this ocean of life and death.

That very Sound Current manifested in Guru Nanak Sahib, and then in the nine Gurus following Him. And the same Holy Sound Current has manifested in Dadu Dayal, Daria Sahib*, and so many other Masters, so many other Saints, Who have come after.

** Daria Sahib (c. 1674-1780) was a Sant Mant Saint from the Bihar region of India*

So, this world is created by that Holy Sound Current, and it is there in every cell — it is omnipotent. And that is why the Masters make us do the devotion of that Holy Sound Current.

The Masters have said, "You search for a Master Who knows about the Holy Sound Current and Who is aware of this Path, to go and manifest that Holy Sound Current. He will be able to tell you about it, and He will be able to make you manifest that Holy Sound Current."

Guru kahe khol kar bhai,
Lag shabd anahad jaayi.
Bin shabad upaav na dooja,
Kaaya kaa chhute na kooja.

Swami Ji Maharaj, further, says, "Without this alternative, without this possibility of going and manifesting the Sound Current, there is no other possibility of being able to get ourselves freed of this cage of the bodies, of the human body." So, we will never be able to leave this cage without being able to manifest that Holy Sound Current.

It is with great fortune that we have got this opportunity where, due to the good deeds of millions of previous lives, we have got the human birth. And with the Grace of God Almighty, we have been given the company of the Masters. Then the Masters have enlightened us. So, this is a priceless opportunity that we have.

God Almighty has created this human body in a very unique way. Where, within the body, He has kept His entire kingdom, He has kept the sixteen planes — all the regions within. He Himself is residing within this human body. And the path to go and meet Him and manifest Him, or realize Him, is also kept within this body.

That Path has been kept within this body. And that Path is shown to us by a Fully Attained Saint.

So, the Masters awaken us, and say, "God Almighty is not in any forest, or any jungle, or any mountains, or any caves, or any pilgrimages. He is very much within you."

The simple path of devotion is told to the disciple, where there is no need of a very strong intellect, or there is no need for a lot of literacy — nothing of that is required. It is a simple repetition of the words given by the Master. And that is the simple Path shown by the Master to go within.

In fact, on this Path, we see that those who are less literate, or ignorant, they move faster on this Path. They believe the word of the Master as He says, and they follow it to the 'T', and they are able to manifest the Master faster.

On the other hand, the people who are literate, and who have very high intellect, they indulge in a lot of hairsplitting. They start evaluating which scripture is saying what, and which Master has said what. And how is this Master not saying what the other Master has said — and all these kinds of things. So, they waste a lot of their precious time in this.

In Sant Mat, what the Master says is true. If you start believing this very clearly — that what He says is true — you will be able to follow straight on His Path. It is expected

that what He says is true, and you simply follow what He is saying. And those who do this, they are the ones that get success faster.

* * *

In my earlier Satsangs also, I have related this story. When Sawan Singh Ji Maharaj was traveling, monthly he used to go and visit Jaimal Singh Ji Maharaj and attend the monthly Satsang.

He met a friend of his at the Beas station who was a priest. He was a Catholic priest and a 'Father', as we called them. So, when he met Sawan Singh Ji Maharaj at the station, he inquired as to where he was headed.

Sawan Singh Ji Maharaj told him, "I am going to visit my Master. I come here monthly and attend His Satsangs."

So, the priest said, "Okay, I have a question in my mind."

Sawan Singh Ji Maharaj told him, "Okay, please ask."

So, the priest said, "Look, I have this question— is Jesus bigger, or is Guru Nanak Sahib bigger, or is Jaimal Singh Ji bigger? Who is bigger in stature, and who is the bigger of the three?"

Sawan Singh Ji Maharaj told him, "Okay, I will tell you. Just bring all the three of them in front, and I will tell you who is the bigger of them."

The priest said, "That is not possible. I cannot get them all here."

So, Sawan Singh Ji Maharaj told him, "See, that is what the reality is. Neither have we seen Jesus, nor have we seen Guru Nanak Sahib. But the True Master that is there now, Jaimal Singh Ji Maharaj, I have seen Him. So, for me, He is bigger of the three."

Therefore, if one has that faith in the Master, at the feet of the Master — and one truly believes in the Master — then it doesn't take long for him to manifest God Almighty within.

* * *

SomAjaib had asked me to give initiation, and it is with Their immense power that I have done the duty of initiating. Even now, when I initiate, I first, before the initiation, tell Them, "I am doing this initiation, and You take care of this soul." And They are still taking care of all the souls. One should have complete faith in the Master.

There are so many lakhs of people — lakhs of devotees — hundreds of thousands of devotees everywhere, and at any given second, at any given time, the Master is always protecting all of them. He has the capability and the power to take care of all of them.

It is said, "For a gurumukh, if all the stars that we see, if all of them attack a gurumukh and they become adverse to a gurumukh, they will still not be able to even a take hair off from the gurumukh. Because the Master is protecting the gurumukh."

All the Masters have tremendous powers, and we should have full and complete faith in our Masters.

So, we should have complete faith in Them. And all the Masters, when They are protecting us, it is that Holy Sound Current which is protecting us from within. Your entire account of karmas is with your Master — with that Holy Sound Current.

Once we have made a Master, once we have gone to a Master and got initiation from the Master, then we should have complete faith in the Master. We should not go with a duality in our mind and again search for more Masters and go to other Masters also. Because by doing so, then in our mind, we will constantly have this doubt. And that's not good for our meditation and for going within.

So, we should therefore have complete faith in our Master, and we should contemplate only our Master when we are doing our meditation.

Bin shabad upaav na dooja,
Kaaya kaa chhute na kooja.
Ghar mein ghar guru dikhlaavein,
Dhun shabad paanch batlaave.

He explains, "The Masters show us the Path where this physical body, this human form that we have, is housing the soul within. They don't say that this is only a house of the soul. It is the house of God Almighty." Because within this body only, They will show us the manifestation of God Almighty. They will make us realize God Almighty within this very human body.

When we do our meditation, our Simran and Dhyan, and we cross the nine doors and come to the seventh chakra — we cross the six chakras and come to the seventh — there first, we see the soul, our own soul. And then after, when we go further in, we manifest the Holy Form of the Master, the Radiant Form of the Master. And then, with His Grace, He manifests the Holy Sound Current and Maya within.

Master makes us manifest Jyoti, and that is the Light and the Holy Sound Current. And then, on the strength of that Light and that Holy Sound Current, the soul transcends further up towards God Almighty.

That way, the soul goes and crosses the physical, astral, causal worlds, and goes further to Sach Khand-Sat Lok. So, within this body only, the Master makes the soul manifest that Holy God Almighty.

Therefore, Swami Ji Maharaj says, "The Master shows us this Path of the Five Holy Sound Currents." It is the same Holy Sound Current which is resonating at the Eye Center and emanating from God Almighty. But because It crosses different planes, and five different levels, It is referred to as five different Sound Currents.

It is the same Holy Sound Current, and it is that very Sound Current which makes us realize God Almighty.

Even the yogis also manifest the sound currents. But then, these are different sound currents at the lower levels. So, most of them manifest those sound currents. And very, very rarely, a yogi will is able to manifest the Anahad Shabd, or the Holy Sound Current.

Below the seventh chakra — the six chakras — these are of various gods and goddesses and different deities. There are the Das Vidhi Nad — there are twenty sound currents — which are resonating within these six chakras. Those are also quite intoxicating, but they do not have the power to control the mind. They do not have the power to redeem our karmas also.

The Anahad Shabd is the Holy Sound Current resonating at the Eye Center. That can control the mind. It can also redeem the karmas. But it cannot get salvation to the soul and cannot realize God Almighty — that will take us further. And the Sar Shabd — which is resonating after the Par Brahm — that takes us to Sach Khand.

So, it is only the Sar Shabd, which is beyond the Par Brahm, which gets us to realize God Almighty. At the time of initiation, the Master takes the soul and ties the soul to the Sar Shabd.

It is explained in the initiation that, Kal, when he brings the soul into this world, has tied the soul to the mind, which is at the lower level. But the Masters, free that knot and tie it with Sar Shabd, which is beyond Par Brahm.

When all these yogis, when they do very difficult austerities, and very difficult practices, only very few of them are able to manifest Anahad. But they are still not able to leave these worlds. They are still not able to get salvation from these worlds. And eventually — for the time that they retain the power of that austerity or that meditation which they have done, they are kept in the higher planes. And after that, again, they have to come back into this human form.

Ghar mein ghar guru dikhlaavein,
Dhun shabad paanch batlaave.
Dhun mein ab surat lagaao,
Is ghar se us ghar jaao.

Swami Ji Maharaj says, "I've explained about the Holy Sound Current, which is resonating within." He says, "You have been given the initiation to go within. Now, you should move from your house of this soul to the house of God Almighty. And that Path has also been shown to you."

Dhun mein ab surat lagaao,
Is ghar se us ghar jaao.
Vah ghar hai agam apaaraa,
Dasave ke paar nihaaraa.

Swami Ji Maharaj says, "That Holy Sound Current is emanating from God Almighty. It is coming from a place which is beyond contemplation. It is coming from a place which is boundless. There are no limits to that place." And that is that Holy Sound Current which is coming and resonating here at the Eye Center.

He says, "That Holy Sound Current is beyond the Tenth Door. That Tenth Door is beyond the physical, astral, causal planes — that is Par Brahm, and beyond that." That Holy Sound Current is manifesting from there.

So, that Holy Sound Current is from beyond Par Brahm. Below Par Brahm is the Brahm — that is, the physical, astral, and causal worlds — and these are all within the realm of Kal. All the karmas that we are doing are all within these three worlds. And even the storage of our karmas is in Brahm. So, when the soul crosses the Brahm, it redeems all its karmas. And then, it crosses over to Par Brahm. It is then out of the reach of Kal — out of the realm of Kal.

So, all the various yogis have done their japas, tapas. All of them have reached different levels within the realm of Kal. Some go to Kailash; some go to Vaikuntha. These are different levels of heavens as we may understand, and they go to these levels. There is no salvation there. They are still adorning bodies within these realms. And so long as the benefit of their karmas continues, they are in those places with higher levels of bliss. Once that karma is redeemed, they come back into this physical world.

Vah ghar hai agam apaaraa,
Dasave ke paar nihaaraa.
Das dwaara ghat chad kholo,
Sath shabad adhar pai tholo.

He says, "With the Grace of your Master, you follow the Teachings of your Master and go within, and cross over to Par Brahm — cross all these ten doors and reach the Par Brahm." That is a very beautiful place, and it is a very unique creation. And there, when the soul dips in the Holy Mansarovar, it sheds off all its coverings. It comes into its own True Form. And all the coverings, all the physical, astral, causal, male, female, all the coverings are shed off by the soul, and it comes into its own.

So there, the soul comes into its own form, and the soul is in the form of Light and Sound. There is no physical shape of the soul. It has Light and it has Sound, and it comes into this form in Par Brahm. Each soul has the luminance of twelve suns. When it takes the dip in the Holy Mansarovar and sheds off all its coverings, it has the luminance of twelve suns.

There, the soul is called a 'hansa'. And it becomes pure, and it comes in its own form. So, Swami Ji Maharaj says, "You clear your nine doors, and come to the Tenth Door and go beyond and come into your own form."

Das dwaara ghat chad kholo,
Sath shabaed adhar pai tholo.

Bin mehar guru nahin paave,
Bin shabad haath nahin aavein.

After that, He says, "You, with the Grace of the Master, ride on the Sat Shabd. That Sat Shabd is emanating from Sat Lok. And the soul is very pure. With the help of the Master, it rides on this Sat Shabd, and goes and manifests Sat Purush."

There, the Sat Shabd is the Truth. And the soul is also Truth. And the Satguru is also Truth. And They realize Sat Purush, Who is also Truth.

Bin mehar guru nahin paave,
Bin shabad haath nahin aavein.

He says, "Without a Fully Attained Master, this will not be possible. And without that Sat Shabd, one will not be able to manifest Sat Purush, or God Almighty."

Bin mehar guru nahin paave,
Bin shabad haath nahin aavein.
Surat khainch chadaavo gaganee,
Dhun shabad suno yah karanee.

He says, "You follow the instructions of the Master and you do your Surat Shabd Yoga. You do your efforts to manifest that Holy Sound Current. And with the Grace of the Master, you will be able to manifest that Sound Current when you make your efforts."

Surat khainch chadaavo gaganee,
Dhun shabad suno yah karanee.
Man chanchal thir na rahaave,
Chith nirmal kas hoy aave.

Swami Ji Maharaj says that, but the reality is that the mind is very active. When we listen to Satsang also, by the time we reach home, we have forgotten what is said by the Masters. That is because your mind is not allowing you to focus on it. So, whatever the Master tells us in the Satsang, the mind makes us forget all of that and, again, scatters our attention outside.

After we listen to Satsang, we should try to avoid talking or mixing up for at least one to two hours. In that period, we should try to again remind ourselves of what the Master has said. Various sentences that the Master has said, we should try to inculcate

that within us. And we should try to then change our lifestyle accordingly, so that we are able to assimilate what He is saying and walk on that Path. Because the mind is wavering. It is not allowing us to focus on what the Master is saying, and it is taking us away this Path.

Man chanchal thir na rahaave,
Chith nirmal kas hoy aave.
Surat shabad kamaayi karanaa,
Sab jathan door ab dharana.

Swami Ji Maharaj says, "You leave everything else. Just do the practice which your Master has told you. Do that Surat Shabd Yoga and keep practicing. By doing so, you will be able to get success on this Path."

Nischay drud is par dharanaa,
Aalas kar kabhi na firnaa.
Yeh saar saar sab gaayaa,
Santhan mat bhaakh sunaayaa.

So, Swami Ji Maharaj, in His Bani, is very straightforward. All His Banis are very straightforward and very candid in what He says. He says, "You leave everything else. Just do your Surat Shabd Yoga. Just do your practice that is given by your Masters, and you will be able to go within. You will be able to manifest God Almighty."

But if you start stepping in multiple boats — you are wanting to also do some deity worship, some other gods and goddesses which you have kept aside, and you feel, "If I do Surat Shabd Yoga, then will I get the wrath of all the other gods and goddesses whom I have been following till now."

That doesn't happen, because these are gods and goddesses that you have been praying to also. They are at a higher level. They are not in this plane, and when you do the worship or devotion as your Master is explaining, in that, the devotion of everybody is covered.

So, if you try to do the devotion of the Master singularly, you are doing the devotion for everyone. But if you try to do multiple devotions, and you try to appease different gods and goddesses, deities, and everything, then you will not be successful on doing

devotion to anybody. So, leave everything else, and just focus on your Surat Shabd Yoga, and practice it diligently.

Yeh saar saar sab gaayaa,
Santhan mat bhaakh sunaayaa.
Radhaswami bhedh lakhaayaa,
Sun man saar samjhaaya.

So, Swami Ji Maharaj says, "That is how you manifest Radhaswami." He has kept the name of God Almighty as 'Radhaswami', and He says, "You do your practice of Surat Shabd, and you go within and manifest Radhaswami."

Radhaswami bhedh lakhaayaa,
Sun man saar samjhaaya.

Radhaswami.

04

Meditation Talk

05 Jan 2026 - Morning

It Is Incumbent On Us To Follow The Teachings Of The Masters And Make Good Of This Life, And Achieve The Purpose Of This Human Life

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From time to time, God Almighty sends His Loved Ones to this world. So, Saints are always here, at any point of time. Saints are here in this world. The Masters have said, "If Saints were not there in this world, then it would be burned down to ashes." So, the world continues on the strength of the truth of Saints. We may not be aware of the Saints, but Saints are always here in this world.

There are two types of Saints — Those Who have made Themselves known to others, and Those Who have remained hidden or discrete.

Those Saints Who have been asked to preach by Their Masters, or Who have gone within to God Almighty, and They have been instructed by God Almighty to do Their preachings, only They make Themselves known to others, and They do the preachings of this Path.

Then there are Those Who have, with the teachings of Their Masters, gone within, and They have realized God Almighty. They are True Saints, but They have not been asked to do the preaching by either Their Masters, or God Almighty. That is why They have remained discrete, though They are in a state of bliss, They are in a very happy state. So, They are continuously in the remembrance of God Almighty and Their Masters. They have no other desires for this world, and They are in a state of bliss. Such Saints, when They leave this world, They sometimes give the Teachings to one disciple. So, that way, there are these two types of Saints — the ones Who are preaching, and the others Who are remaining hidden.

So, the Saints are here in this world and then there are the Saints Who are doing the preaching. In Their Satsangs, we come to know of the truth of this — the reality of this world. What is true, what is false — and what is the purpose of our life. These are the things that They awaken us to and They tell us.

So, therefore, it is very important that we understand this reality. We understand what is truth and what is false here. We understand the purpose of coming into this world, why we have been given a human form, and understanding the importance of this human form, and the purpose for which it has been given. We follow that practice.

When we don't do the practice, we are under the influence of the mind. In that duality, we are unhappy also.

Those who follow the Masters, they understand what the Masters are saying and they follow that and follow on this Path — they remain happy in this world also and while going also — beyond life also — they are.

So, we should follow Sant Mat. Sant Mat is a very unique preaching. Unlike other religious preachings, it does not have any rituals. It is a very simple, straightforward teaching. But if we follow that, then we can realize and go within.

In the earlier days, people used to do very difficult practices of Ashtanga Yoga and other such practices. And that would take several years and decades to go within. Unlike that, in Sant Mat, if we follow the simple Teachings of the Masters in the comfort of our homes, we will be able to, within a few days, get the understanding of this Path, and we will be able to go within and realize our Masters.

Therefore, it is incumbent on us to follow the Teachings of the Masters, what They are telling us, and make good of this life, and achieve the purpose of this human life.

We should not listen to the mind, because mind is an agent of Kal. If we listen to the mind, then it will never allow us to do meditation. It will take us away from God Almighty and lead us into this duality.

* * *

So, the time is good and quiet, and we should make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

05

Meditation Talk

05 Jan 2026 - Afternoon

No Talk Was Given At This Time

06

SATSANG

05 Jan 2026 — Afternoon

Spend Your Time In That Devotion And Let The World Be — Ignore The World And Let People Be For Whatever They Are Talking Or Thinking

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The paathi sings the Bani of Sant Paltu Sahib...

Magan apane khyaal mein, bhaad pare sansaar,
Magan apane khyaal mein, bhaad pare sansaar.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib, in this Bani, talks about how true devotion is done. A true devotee is so much lost in devotion of his God Almighty, his Master, that it doesn't matter to the devotee if someone talks good about him or someone talks ill about him or someone slanders him as they all talk about him. He doesn't bother about any of this, and he is lost in that devotion of God Almighty.

Everybody has his own mind, intellect, and everybody looks at things differently. And accordingly, some people engage in slandering, some people talk ill about what they perceive. Some people sing praises; some people speak good. So, a true devotee has to ignore all of this, and he has to rise above all of this.

A true devotee knows that people are ignorant. They are ignorant because they don't understand the true purpose of their life. They don't understand the priceless opportunity that has been given to them. Instead of focusing on that purpose for which they have this life, they are spending it and wasting it away or frittering it away in various things, in talking, or in entertainment, and so many other things. So, they are wasting that opportunity, and eventually, at the time of death, there is only going to be repentance.

He says, “You be lost in your devotion to God Almighty. You spend your time in that devotion and let the world be, ignore the world and let people be for whatever they are talking or thinking.”

Bhaad parein sansaar nahin kahu se kaama,
Bhaad parein sansaar nahin kahu se kaama,
Man bach karam lagaay, jaani hau keval raama.

He says, “You let the worldly people be. Don't bother about what they are saying; you keep your mind, your word, and your action. And in your mind, word, and action, you stay devoted to God Almighty.” You should have that purity of mind for you to do devotion of God Almighty. And whatever you say, you should be able to act that out.

Many times, we speak something, but inwardly, we are thinking some other thing. We are doing some other action and we are speaking some other thing. We should be having singularity and truth in all the three aspects — that is, our mind; the way we think, and in our talk, and in our action.

Lok laaj kul tyaagi jagat kee boojh badaayi,
Lok laaj kul tyaagi jagat kee boojh badaayi,
Nindaa kou kai jaay, raho santhan sarnaayi.

He says, “A devotee should not get swayed by someone's slandering or by someone's praise. If one tries to tread this life by keeping his status important and getting elated by someone's praise, or feeling bad when someone's slandering, then one will not be able to do devotion in the true sense.

So, a devotee has to rise above all of this because, many times in your life, you will be faced with a situation wherefore people engage in slandering, they speak ill about you or they discourage you. Sometimes people will praise you and take you to the seventh heaven. So, one should not get carried away by any of these things.

Therefore, He says, “You have to shed away your sense of that image, that status, or that feeling of greatness, when someone talks good about you, or feeling bad when someone talks bad about you. You have to rise above that.”

He says, “A Sadhu should be like a dead body. For a dead body, whether someone puts cow dung on it, or someone puts incense, it is not affected.” That way, a Sadhu has to be unaffected by all of these praises and slanders.

One has to leave the world and all its thinking aside and focus on that devotion and tune the mind accordingly. If one does that, then God Almighty is not far away.

A lot of Saints — Tulsi Sahib and Surdas, Dadu Dayal, all of Them —have ignored all the worldly thinking and thoughts.

* * *

There was Jagjivan Ram. He was a great Saint, and he was a cow herder at the age of fifteen. He used to take the cows out for grazing.

Jagjivan Ram Ji was a Chandravanshi Thakur* and they had nearly forty cows in the family, and he used to take them for grazing every day.

** In northern India, a title that identifies some families of landholding elites as descendants of a lineage aligned with the Lunar Dynasty of warriors and rulers*

Once it so happened that when he had taken them out for grazing, Bhikha Sahib and Bulla Sahib, both of Them were walking together. They were passing by when they noticed that this boy was grazing these forty cows.

In those days, getting fire was difficult, and they wanted to smoke a chillum. They felt that if they had so many cows that they must be having milk at home. In those days, people would keep the fire at a low simmer, and they would keep boiling the milk. So, there was usually fire in the homes. Otherwise, getting fire was difficult or getting a light was difficult. So, they requested Jagjivan Ram to go and get some fire so that they could light their chillum. They put that tobacco and coal in it, and they gave it to him.

So, Jagjivan Ram took that chillum, and he went home. There he went to the kitchen. Usually, they used to keep the milk on a low simmer so that it would not get spoiled. They would keep it in an earthen vessel. The whole day it would be in that low simmer, it would not boil over. But it would thicken as a result and become reddish also.

So, he took the fire from the stove and he lit the chillum. But then, he felt, "These two people, they look like Saints. So, I should not just give them this fire. Instead, let me also take some milk for them. It is very nicely heated milk." So he took a small pot, and he dipped it in the milk and covered it with a small towel or something so that others would not notice. He took that milk quietly with the chillum back to them.

When he went back, both of Them were sitting below a tree, and when he went there, he addressed them as Mahatmas, and he told them, "Before you smoke your chillum, I have got you some milk. So, please consume the milk, and then you smoke your chillum."

When he was carrying that milk and that chillum back to those two Mahatmas, somewhere at the back of his mind he was thinking, "I have slyly taken this milk from the pot at home, and maybe my parents will notice later that milk is less, and someone has drunk milk. So, maybe they'll scold me." So that thought was playing at the back of his mind when he gave the milk to the Mahatmas. They were clairvoyant. They understood and They told him, "Look, son, your milk is not going to reduce by giving it to us."

So, in disbelief, he asked them, "Is that so? Let me go back to my home and check if that milk is reduced."

He went back actually to check on whether they were telling the truth. And when he went to the kitchen, he saw that, in fact, the milk was overflowing from that pot. He then felt, "Yes, these are indeed Mahatmas, and what They are saying is true." So, he ran back to Them, and he lied prostrate in front of both of Them.

He bowed down to both of Them, and he said, "Both of you are Mahatmas, and I request both of You to initiate me, to give me some teachings, and take me on your path."

So, he asked for initiation, and both of Them decided to initiate. They felt, "This boy has got good past impressions. He has also got us milk which we didn't even ask for. And he is seeking to go on this Path." Both of the Masters were from the lineage of Paltu Sahib. And They together initiated Jagjivan Ram.

After initiation Bulla Sahib tied a black rope, a black thread, on his hand. And Bhikha Sahib, Who was a brahmin, He tied a red string on the wrist. So, one tied a black string, and one tied a red string.

The two of Them then told him to do his meditation and that he would manifest God Almighty that way. He then started doing the practice. He started sitting for meditations.

When, as a cow herder then, he was ignoring the cows. And the cows would go here and there. So, the family stopped him from taking the cows for grazing. And for nearly fourteen years, he sat in a room and he did his meditation.

He became a great Saint from the northern parts of India, from Uttar Pradesh. Later, He was initiating disciples, and the uniqueness was, after the initiation, He would tie a string on the left hand, He would tie a black thread. And on the right, He would tie a red thread. That was unique for all the devotees of Jagjivan Ram.

* * *

So, for a true seeker, it is not difficult to manifest God Almighty. He is not far away. He is very much within. And when one goes to truly seek out God Almighty, then He opens the door and He allows the soul inside.

Chodo din din sang suno naa bed puraanaa,
Chodo din din sang suno naa bed puraanaa,
Taan aapanee taani, aan naa kariyo kaana.

Paltu Sahib says, "For a devotee, he has to ignore all the Vedas, Puranas, Shastras, all the scriptures, all the holy books, all the do's and don'ts of astrology, and everything else has to be left aside. Because none of these influence a Satsangi."

Once a person is initiated by the Master, his account of karmas moves from the Lord of Judgment to the Master. And thereafter, the account of karmas is kept with the Master. Therefore, at the time of death, it is the Master Who comes to fetch the soul. Because the Lord of Judgment doesn't have the account of karmas, so there is no question of sending the angels of death to collect the soul. Only the Master Himself has to come, because He has the account.

Therefore, a satsangi has not to get swayed by all these holy books and scriptures and deities and gods and goddesses. We should not be afraid of the influences, or so-called influences, of all of these, because many people interpret differently. There is vastu, and there are so many things that come into play.

People irritate by saying, "Okay, if you have built a good house," they say, "No, the door should be on the other side, it is not correctly placed. The window should move from

this side to that side." And they spoil a good house also. So, one has not to get carried away by all of this.

Finally, what is going to happen is as per your destiny, as per your fate. It is not as per the window that you have put in your house. So, one has not to get carried away by all of these things. Especially a satsangi should definitely not be swayed by astrology or vastu or any of these things.

A devotee has to do his Bhajan Simran. When we do our Bhajan Simran, we are giving opportunity to the Master to shower His Grace upon us. If we are not doing our Bhajan Simran, then He is not able to shower that Grace. So, we have to only focus on our Bhajan Simran and nothing else.

If we do that, if we, in our life, follow on this Path of doing our Bhajan Simran, then it will keep us content and happy in this life. And at the time of death also the Master will come to fetch us and not the angels of death. We will have peace at the time of death also, and beyond also, we will be happy, and in this life also we will be happy.

Paltu saansaye choot gayee, miliyaa poora yaar,
Paltu saansaye choot gayee, miliyaa poora yaar,
Magan apne khayaal mein, bhaad parein sansaar.

When a devotee does the meditation and goes within, he manifests the Radiant Form of the Master within. Then he sees the Master and all the kinds of doubts that he has in his mind, all of those are resolved. He is then very firm in his belief of the Master, in the faith in the Master. After that he cannot get swayed. But if we are not doing the meditation and we are not going within, and we ourselves are not manifesting our Master within, then our devotion gets swayed easily. Then we are not able to firmly stay steadfast on the Path, and we are therefore not able to go within and manifest the Master.

So, if we don't do that meditation, we don't do our Bhajan Simran, then we continue to remain under the influence of the mind. The mind keeps on wavering and keeps on taking us outwardly and getting us scattered in this world and it doesn't allow us to do our meditations. The result of all of this is at the time of death we have repentance, and we are not able to achieve what we had set out to do because of the influence of the mind.

Paltu saansaye choot gayee, miliyaa poora yaar.
Magan apne khayaal mein, bhaad parein sansaar.
Jo kou chaahe abhay pad, jaayi kare satsang,
Jo kou chaahe abhay pad, jaayi kare satsang.

Paltu Sahib says, "For those who want salvation, for those who want to free their soul from this bondage, for those who want to get free from this ocean of life and death, they should go and attend Satsang." They should go to a Satsang. Because only in a Satsang the Master is able to dwell on what is true and what is false. We understand the true purpose of life, we understand why we are here. We understand what is reality, what is untrue. We come to know of this duality of this world that we are living in. All these are known once we attend Satsang.

All the Masters have sung the praise of Satsang, and Satsang is of a very high order. It can bring about a transformation. But for that, you have to also imbibe that color. You have also to assimilate that Satsang. So, when you listen to the Satsang, you should be present there — mentally present — in that Satsang, physically and mentally. And try to understand the Teachings of the Master. But the mind is wavering. So, even when you are physically present attending a Satsang, the mind is travelling at different places. It is not listening and focusing on what the Master is trying to tell you. So, then you will not imbibe the color of the Satsang. You will not get to assimilate what is being told to you by the Master. So, Satsang is of a very high order.

When the Saints give Satsang, when They talk, it is the truth that They are talking. This is coming straight from the Holy Sound Current. One has to appreciate and understand how priceless those words are that the Masters are speaking. One has to try to inculcate and bring those words and that wisdom into our life and live accordingly.

I listened to Satsang for about one and a half months when, in Mumbai, I got to listen to the Satsang every day. There was a taped Satsang. And after the Satsang when, the whole day and the following night and the following day, I used to keep thinking on what the Master had said. I used to keep thinking, again and again, on that. Then, the next day — Satsang. Again, I would think on the next day Satsang. So within about one and a half months, I got into a state where I used to see Baba Ji everywhere. I would see Baba Ji with His stick, and I would see that everywhere. I was in the painting department where four of us would mix the paints for the saaris. There I would see

Baba Ji. When the saari would get colored on that coloring machine also I would see Baba Ji. On that pressing machine when the saaris would get pressed and that cloth would get wrapped, there also I would see Babaji. So, wherever I would see, I would see the image of Baba Ji.

Now this was all the beauty of Satsang because I had not even met Baba Ji by then. It was only Satsang. So, in one and a half months' time, the pangs of separation were so strong that I left my job. I took my payment and I went to the ashram.

That is the strength of Satsang if we truly understand and appreciate. Satsang can bring about a complete transformation within us. These are the true words coming from the Holy Sound Current. We have to believe this.

It is not possible to give a Satsang at the level of an intellect and the mind. Because the spirituality is far above the intellect and the mind. When we withdraw our senses also, first the intellect comes to an end, then the mind also becomes still. And it is only then that the experience of spirituality starts. So, it is not possible to explain all of this at the level of an intellect or the mind. It is only the Sound Current which makes Itself known through Satsang.

We should understand that pricelessness of Satsang and the importance of it. If we are able to bring this within our life, we are able to assimilate everything that the Master is trying to say and make it a part of our life, then you will notice that it brings a magical transformation. A man is transformed into God Almighty as a result of Satsang alone —such is the power of Satsang.

The Satsang is a true pilgrimage. Masters always say, "The Satsang is a true pilgrimage, because that is the only pilgrimage where you cleanse your mind. In all the other pilgrimages, you are only bathing your body. So, when you sit and attend and lovingly listen to what the Master has to say, you are cleansing the mind. A lot of your karmas are automatically getting redeemed also. And you're purifying your mind. So, there is no pilgrimage as good as a Satsang.

So, people have this wrong belief that, if they go to pilgrimages and take a dip in the holy Ganges, or other rivers, then they will be able to cleanse their karmas. They will be able to wipe off their sins. But They say you should not even imagine this in your dream state, because this is completely untrue. If you go to any pilgrimage and see, there are so insects there, so many toads, fish, and there are so many drainages there.

You take out the water, and it will stink. When that kind of a basic thing is not purified, where is the question of you being able to wash your sins in those waters? So, one should not even dream that they will be able to wash off the sins like that.

Jaayi kare satsang praan bairaag utaave,
Jaayi kare satsang praan bairaag utaave,
Sravan karein bedaant, manan kari man samujhaave.

Paltu Sahib says, "You should think on what is being said in the Satsang. You should keep on thinking on what was said and you should try to assimilate that; you should try to bring it in your lifestyle. And when you keep thinking about what is being said and what is it that the Master was trying to convey — you keep thinking about it — then it becomes more firm in your mind. Then you gradually start changing your lifestyle accordingly and your living accordingly. It brings about a transformation. So, you have to make it a point to keep thinking about what the Master is saying and try to bring it in your own life.

Reading and trying to read holy books and understand the philosophy or understand spirituality is a good thing. But once you have been initiated, you have been shown the Path, you have heard the Satsangs, then it is for you to do the practice. Then you have to spend time doing Simran. Continuously only reading books is not going to help.

Tab saadhai hat jog biparjay kau ghar paave,
Tab saadhai hat jog biparjay kau ghar paave,
Praan kare aayaam, purush tab najari mein aave.

Paltu Sahib says, "Once you have understood what is being said in the Satsangs, and you have got the initiation, then you should start spending your time in the practices. You should practice to get your pranas up into the sky within. You should try to focus the attention of the soul at the Eye Center and start going within. There you will see for yourself who you are, and you will see for yourself Who the Master is."

So, to do that, you have to do practice. Without doing the practice, you will not be able to go within. So, whoever has gone within, they have all done their practices.

Dekhau apano roop hoy tab gyaan samaadhi,
Dekhau apano roop hoy tab gyaan samaadhi,
Tab de saadhan chodi, leyi jab pahile saadhi.

He says, “Once you have understood Sant Mat, you have understood this Path, then you make your efforts to go within, and you realize yourself. When you do your practices, you go and see yourself first. Then, when you see your own soul, you realize that you are not this body, but you are the soul.” Thereafter, your true faith in the Master arises there. So, as long as you do not go within and see yourself, you will not be able to get that resolute faith in your Master.

We don't have that faith and that is why we are not able to go within. When the Masters also address us and They tell us that you are not this body, you are the soul, we listen but we do not truly develop that faith, we do not truly develop that belief. We still remain in this body and associate and attach to this body. But once we go in, we will know that we are the soul and this body is different. We are like the cow herder of this body, and we take the body for grazing, but we are different, we are the cow herder. That we realize only when we go in.

So, Masters have said, “This body is nothing but a composition of five elements, and all those five elements are subject to destruction. So, this body is subject to destruction, and you are not this body. You are the soul who is driving this body. If you are the soul, then God Almighty is yours. You belong to God Almighty; you do not belong to this world. If you are this body, then you belong to this world — but you are not this body.

You will be surprised to see that you are indeed an essence of God Almighty. You are the son of God Almighty. So, you are like God Almighty, you are the son. And by your strength all the suns that we see outside and all the stars and the moon, all of them have their luminance because of you. It is very difficult to believe this, but when you go in, you will see the drama for yourself. You will see how it is that it is your power that is giving light and strength to everything in this universe.

This body that is encasing the soul, that will be left back, and the next body will be taken. So, all this will be left here in this world, in this physical world. The soul is immortal, it is permanent, and it is infinite. It just takes one body, and then it leaves that and takes the other. And it is pure. There is no impurity in the soul. The impurity is carried by the mind which makes the soul carry out in this encasement of the body. It makes it do the various karmas, and it carries the burden of those karmas. All that is cast on the mind and not on the soul. So, the soul just moves from one body to the other.

Paltu khove aap ko, tab lagegaa rang,
Paltu khove aap ko, tab lagegaa rang,
Jo kou chaahe abhay pad, jaayi kare satsang.

So, Paltu Sahib, in the end, says, "You do your devotion, and when you do your Bhajan Simran, you do it in a way that you forget yourself and you are completely lost in the devotion of God Almighty, of your Master. When you do that, forgetting yourself, only then the color of that Naam will be absorbed by you."

Paltu khove aap ko, tab lagegaa rang,
Paltu khove aap ko, tab lagegaa rang,
Jo kou chaahe abhay pad, jaayi kare satsang.

Radhaswami.

07

Meditation Talk

06 Jan 2026 Morning

If We Keep Pleading And Seeking The Master's Grace, Asking Him To Show Us Something Within, That Is Not Going To Happen — You Have To Make Your Efforts

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The third Saint in the lineage of Guru Nanak Sahib, Guru Ram Das Ji, got initiation when he was seventy years old, and he did a lot of meditation and seva for twelve years. He stayed at the ashram, and he would do the seva of water. He would bring water from about one and half kilometers away. The whole day, he would be doing this seva — bringing water for the ashram for his Master. And while going, he would do Simran; and while coming also, he would do Simran. So, though he was seventy years old, he did this very arduous seva and did Simran all the time. And that way, he manifested the Naam within. He manifested the Holy Sound Current within. And after Guru Angad Dev Ji, He became the Successor, and He became the third Saint in the lineage of Guru Nanak Sahib.

He became the Successor of Guru Angad Dev Ji when He was eighty-two years old. Thereafter, He preached this Sant Mat till He was a hundred and eight — so, for nearly twenty-six years, He preached Sant Mat.

Whatever time has passed in our lives, so be it. Whatever is left, we have to — if we want the salvation, if we want to free the soul from this bondage — then we should fixate our love and affection at the feet of the Master. We should be committed to doing our Bhajan Simran and doing our devotion to our Master. And if we do that, then He is not far away, and He will definitely shower His Grace.

The Masters say, "It is very difficult to get that love and affection towards our Master. But we will not be able to get our salvation unless we develop that love and affection

towards our Master." So, though it is difficult, we should make efforts to develop that devotion, develop that love and affection, towards the Master.

In order to develop that unwavering devotion, we have to develop that firm resolve that we will be doing our devotion. And we have to do hard work. We have to work towards that devotion. We have to do our Bhajan Simran. That is how we will be able to gradually develop that devotion to the Master.

The impediment is the mind, which is burdened with the karmas — the deeds of so many millions of previous lives. It is those karmas which dissuade us from doing our devotion, which discourage us from going further and making that effort.

So, we have to make that effort. We have to have that firm resolve and do that effort to cut across those karmas — that burden of karmas — and then go and manifest the Master within. If we keep pleading to our Master and seeking His Grace, and asking Him to show us something within, that is not going to happen. You have to make your efforts.

The Masters do not have the permission to give such experiences within. Because once the devotee starts getting experiences within, then those are so intoxicating that the tendency is to leave everything else and just do the devotion.

So, the burden of karmas that has been cast on the mind will not get redeemed. And he will not be able to get freed from here. So, therefore, the Masters make sure that he is also cutting his karmas while he's doing his meditation.

If we see Sawan Singh Ji Maharaj's life, Jaimal Singh Ji Maharaj, when He left His physical body here, there was around five years of service left for Sawan Singh Ji Maharaj. But He did not resign, and He did not give up His job. Instead, He did His work, and He would come from monthly Satsangs. And only after His retirement, He moved into the ashram.

Whose ever karmas these are, they have to themselves redeem them. Nobody else is going to come to redeem your karmas. If we do our meditation regularly, then we are, in that way, purifying our mind. And we are cleansing our mind continuously. So, that also reduces the burden of karmas quickly. And once the burden of karmas gets reduced and the mind gets cleansed, then the experiences will automatically start.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

08

Meditation Talk

06 Jan 2026 - Afternoon

Either We Scatter That Love In This World Outside, Or We Focus That Love At The Feet Of The Master, And We Love The Master — It Cannot Be Both Ways

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Sant Mat is the path of love. It is all about love. Kabir Sahib has written a lot of Banis, and He has dedicated a full section to love.

The soul is a form of love, and the Master is also a form of love. And God Almighty is also a form of love. The path to manifest the Master and to manifest God Almighty is also that of love. So, one has to develop that love to go within and manifest the Master. And as one loves the Master, that love increases.

If we don't have that love and affection, we are not able to do that meditation. It is very dry. That is because we don't have that love in our devotion. So, that is only one love. Either we scatter that love in this world outside, or we focus that love at the feet of the Master, and we love the Master. It cannot be both ways.

One would wonder that if love has to be removed from the worldly matters and put at the feet of the Master, how will we go about the worldly activities? Because that also needs love and affection. But the answer to that is that Masters have also gone on this Path. They have understood the world for what it is. They have understood that the world is not permanent and it is false — and that the truth is within. And therefore, They have taken Their love out from all the outwardly things and focused it at the feet of the Master. They have gone about doing all of those things as a duty. So, They have managed to do that as a duty, while They continue to have that love and affection focused at the Master.

Once we do that, we are able to get that equilibrium in our lives also. We do not get swayed very easily, or emotionally, by the ups and downs in our lives. If we lose somebody dear to us, then we do not get swayed by that. And if there is someone coming into our house, then we are not elated by that. We are able to manage the balance in our emotions as well.

The second son of Kirpal Singh Ji Maharaj, when Kirpal Singh Ji Maharaj, lost that son, He was sitting in meditation at that time. His son felt uneasy and he came and he moved the hands where Kirpal Singh Ji was sitting in a padma asana position. And he lied down on His feet. So, that way, lying down on His feet, he left his body.

In the morning, when the news spread of the demise of His son, the friends and relatives and everybody started coming to extend their condolences and support to Kirpal Singh Ji and His family.

There was Raja Ram Seraf, who used to stay in Agra. He was a friend of Kirpal Singh Ji, and he was a goldsmith. So, he also felt, "A young boy — a young fourteen-year-old boy — has passed away. It must have been a very sad event. Kirpal Singh Ji must be very shaken up because of that." So, he felt that he should also go and extend his support to Kirpal Singh Ji.

So, he came, and when they were preparing the body to be taken to the crematorium, Raja Ram Seraf was there. He was observing that Kirpal Singh Ji was quite remorseless, and there were no tears in His eyes. He was wondering, "It is such an event of grief, but there is no trace of any sadness on the face of Kirpal Singh Ji."

When they took the body out of the house and started proceeding towards the crematorium, Raja Ram Seraf felt, "At least now Kirpal Singh Ji will have some tears in his eyes, and that shock will overcome him." But there were no tears, and they continued that way towards the crematorium.

So, they went to the crematorium, and they prepared the funeral pyre, and they carried out the process. And Raja Ram Seraf was observing, and he thought, "Maybe there will be some remorse, some sadness." But he did not see any tears in the eyes of Kirpal Singh Ji.

After they lit the fire, then eventually they returned home. Even then, he was observing continuously, and he saw that there were no tears in the eyes of Kirpal Singh Ji. And

he felt, “How come? Does he have a heart of stone? He is not having any, or the slightest amount, of sadness for the loss of his young son?”

So, finally, when they came home, Raja Ram Seraf could not hold it anymore, and he confronted Kirpal Singh Ji, and asked Him, "I didn't see any tears of sorrow. I didn't see any tears in your eyes for your young son who he passed away. So, is your heart of stone?”

But, Kirpal Singh Ji replied to him, “I didn't feel sad because he belonged to God. God had given him to me for some time, and he was with us. And He called him back. So, why should I drown in sorrow for that?”

Listening to this, Raja Ram Seraf was quite amazed at the way He was thinking. He felt, “He is, indeed, having a very strong heart, a very strong will.” And he asked Him as to Who His Master was, and what kind of teachings He had.

Then, Kirpal Singh Ji Maharaj told him, "My Master is Sawan Singh Ji Maharaj.”

And then Raja Ram Seraf told him, “I want to also meet your Master. I want to go there.”

So, thereafter, Raja Ram Seraf and his wife accompanied Kirpal Singh Ji Maharaj to Sawan Singh Ji Maharaj's ashram. And there, they were initiated, and they became very good disciples.

So, love is such a thing that, when we direct it at the feet of the Master, then we are able to go about our life also very peacefully, and we are not affected by the ups and downs in life. And for every second, the Master is protecting us. He is making sure that His Grace is always there upon us at all times.

But we, instead, scatter our love outwardly in our families, our businesses, houses, and everything else. And because we have scattered the love so much, we are not able to direct that love to the feet of our Master. That is why, when we sit for meditation, it is very dry. We are not able to enjoy that love in our devotion.

Therefore, we should go about our worldly duties. But then, we should remember that these are our duties. We belong to our Master, and we should go about doing all things in this world.

If we do that, then this life itself will be enough for us to go within and manifest God Almighty. We will not need another life to come back.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

09

SATSANG

06 Jan 2026 — Afternoon

If You Do Not Have Love And Affection, Then Whatever You Do Is Of No Consequence

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The paathi sings the Bani of Sant Kabir Sahib...

Prem bhaav ik chaahiye,
Bhesh anek banaay.
Prem bhaav ik chaahiye,
Bhesh anek banaay.
Bhave gruh mein baas kar,
Baave ban mein jaay,
Baave ban mein jaay.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib, in His Banis, has covered all the aspects of Sant Mat. He has dwelled deeply in all of these aspects — from love that is required in Sant Mat, to the simplicity of a Sadhu, to Simran Bhajan, and on all the aspects. He has through His Banis, very clearly explained all of these aspects.

During the time of Kabir Sahib, when He emerged as a Saint in Kashi, Kashi was a center of all kinds of orthodox practices. From idol worship to pilgrimages, to worshipping trees and other forms of deities, all of these aspects, and so many other practices that were done, all of these were being done in Kashi, and He had to explain Sant Bani in this kind of a situation.

He was understood to be a Muslim, trying to explain spirituality. But Saints are neither Muslims nor Hindus. They have risen above religion and They, in fact, have come from much higher planes. On the instructions of God Almighty, They have come into this world to awaken all the sleeping souls.

The birth of Kabir Sahib itself is not fully understood. He was born of a boon given to a brahmin woman, and since she was not married, she had to cast away that baby. She cast away that baby on a lotus leaf, and she left it on a lake. It so happened that a weaver was passing by and he heard the baby crying, and that baby was placed on this large lotus leaf. He did not have any issues — he did not have any children — and he felt that perhaps it was a boon of God that he had come across this baby lying like this. And therefore, he picked up the baby and took him home.

So, he took the baby home, and husband wife, both were very happy that they had got this baby now. Like in the Hindus also, after two or three months, they do the naming ceremony of the baby. Like that, with the Muslims also, it is done, and they decided to call the mullah for fixing, or giving a name, to the baby.

The mullah saw that the baby was quite bright and had seemed to have very good impressions. He then decided to name the baby. So, he opened the Koran, and when he opened the Koran, he got the word 'Kabir'. That way, he closed and opened the Koran several times, and each time the word 'Kabir' would appear.

So, he kept doing this several times, and every time, the word 'Kabir' would appear. In the Koran, 'Kabir' is the reference to God Almighty. And he was wondering, how can we name him as God Almighty? But he kept doing this, and eventually, he felt, "Indeed, this is not a natural occurrence." And he decided to keep that name.

But that mullah put a doubt in the minds of the husband and wife. For such a great baby, he kept wondering why such a great baby would be born to such poor people? Instead, this kind of a baby belongs actually in the house of a mullah, or some higher caste person. So, he put a doubt in the mind of the couple, "This baby is born in the Mool Nakshatra, that is the constellation of Mool. In that constellation, whenever there is a constellation like this, at the time of birth, then the parents soon die after the birth of the baby. That is the general understanding that we understand in Hindus also." He told them, "He is born in a Mool Nakshatra, and therefore, perhaps the earlier couple, or mother, would have cast this baby away." So, he tried to discourage them from adopting that baby.

Once the mullah said this, the wife felt, "It is not correct to keep the baby. Because if we are not going to live, what is the point of adopting the baby?" So, she insisted that the baby be left again where her husband had picked it from. But the husband kept refusing, several times, because it had been nearly three or four months since they had

adopted that baby, and he did not have the heart to leave it. However, on her insistence again and again, he decided to leave that baby again.

So, then one fine day, he took that baby to leave it — again, following the mullah's suggestion — and when he went there alone, he took the baby in his cart. When he was going to cast it away, there was a sound from the sky, and the baby spoke and said, "Why are you leaving me? Nothing is going to happen to you if you adopt me. So, you should not do what you are doing."

When he heard this, that weaver did not want to leave the baby anyways, so he immediately took the baby back home, and they did not call the mullah again. He continued to take care of the baby. And after about four or five years, when anyone would ask the name, the boy would say, "My name is Kabir."

So, He used to call himself Kabir. He was a very great soul — He was a Ready Soul, a Ready Saint, Who had come from the realm of Sach Khand-Sat Lok. God Almighty sends these Souls and He asks Them to awaken the souls in this world, and They come ready-made. And that is how Kabir Sahib came into this world. And, like that, after around thirty-five years from the time that He came, Guru Nanak Sahib also appeared in this world. There were in His lineage, nine Sikh Gurus Who followed Nanak Sahib. Like that, there were twenty-one Gurus in the lineage of Kabir Sahib.

Kabir Sahib, His disciple was Dhani Dharm Das, and Dhani Dharm Das's son, Chudamani, was the Successor. After that, there were twenty-one Gurus Who succeeded Chudamani and His Successors.

So, this is the Bani of Kabir Sahib. In this Bani, Kabir Sahib dwells on the aspect of love in devotion — the importance and need for love in devotion.

He says, "The key aspect of devotion is to develop love. If you do not have love and affection, then whatever you do is of no consequence. So, what you have to have at the core of devotion is love, whether you do it at home, or whether you do it in the jungle, or in the mountains, or whether you are a yogi, or you are wandering around, it doesn't matter what you are doing. But if you are doing your devotion, then that should be with love. And without love, whether you adorn saffron clothes or yellow clothes, or you do your japas, tapas, or you wander around in the forest, it is of no consequence."

Jogi jangam sevadaa,

Sanyaasi durvesh.
Jogi jangam sevadaa,
Sanyaasi durvesh.
Binaa prem pahunche nahin,
Durlab satguru desh,
Durlab satguru desh.

Kabir Sahib says, "Without love, whether you are doing your japas, tapas, or you are jangams, all this is of no consequence."

Jangams are like wanderers. These days, mostly in the southern parts of India, you find these people, mostly in Karnataka. Even Somanath Baba Ji came from this sect. And these are people who typically don't care for eating, for food or for staying in shelter. They move from place to place. And in the Lingayats — that is the Shiv bhakts, the devotees of Shiva — it is said that you should have a guru who is a jangam. That is this type of person, who typically is a wanderer, and they still believe that. They have only jangams as their Masters.

So, whether you are a jangam, whether you are a japi, tapi, or you are a sanyasi, or you adorn different types of clothes, or there are several such practices that people follow for devotion, He says, "All this without love is of no consequence."

He says, "Without love, they will not be able to enter into the country of the Master."

So, it is not possible to enter Their Realm, into the world of the Satguru, without love. Because even the Masters say, "If there is something that you have to offer as a part of your devotion, then it is love. Because the Masters are endowed with everything. So, only if you offer us love, that is something which we can accept."

Without love we are not able to fulfill our devotion and therefore we are not able to go within and fulfill this practice.

Piyaa chaahe prem ras,
Raakhaa chaahe maan.
Piyaa chaahe prem ras,
Raakhaa chaahe maan.
Ek myaan mein do khadga,
Dekhaa sunaa na kaan,

Dekhaa sunaa na kaan.

Kabir Sahib says, "You desire drinking the Nectar of Love, but you also want to keep your ego with you. This is not possible. You cannot keep your ego and try to drink that Nectar of Love at the same time. It is like keeping two swords in the scabbard."

So, in the temple of your mind, you cannot have both love and ego. We cannot nurture both love and ego in the temple of our mind. And the biggest impediment in developing that love in our devotion and going within in our devotion, is our ego. That is what holds us back. That is why the Masters show us the Path. They give us the Simran and Bhajan. And when we do this Bhajan Simran, when we keep practicing that, in a way, we are overcoming our ego. Because as you do your Bhajan Simran, you automatically start developing that humility within you.

That is how you will be able to develop that humility within you. You will be able to develop that love for your Master within you by doing your Bhajan Simran. And when by doing so, you go within and you manifest the Radiant Form of the Master, that is when you will truly develop that love and affection for the Master. This love and affection which we have now is very temporary, it comes and goes.

Kabir Sahib also says, "That love which is there for a few minutes, and then again is not there after that, we cannot say that is love." The love that is developed is like twenty-four by seven, and it is continuous. Only then we can say that we have love.

That is the true love which is there twenty-four hours and all the time. And we can say we are in love when that intoxication of love is there continuously with us. Like Mira Bai, when She was intoxicated in that love, She danced outside openly. That is how we have to develop that love for the Master.

The love that the Masters refer to is the love that is developed when we manifest the Radiant Form of the Master within. That love is such that it will never reduce, it will keep on growing day by day. That is the love that the Masters refer to in the Banis. But even to reach that stage of developing that love, we need to outwardly start loving. We need to have this love to start going within and developing that love.

So, in that love, it keeps increasing, and we lose our ego in that love. We are completely lost and intoxicated in that love.

Premi doondath mein phire,
Premi mile na koy.
Premi doondath mein phire,
Premi mile na koy.
Premi se premi mile,
Guru bhakti drud hoy,
Guru bhakti drud hoy.

Kabir Sahib says, "I have roamed the length and breadth of the countries in search of a true seeker, a true lover, who loves God Almighty, and someone who is lost in those pangs of separation with God Almighty. When I meet such a person, I am also able to strengthen my own love for God Almighty."

* * *

I was indeed fortunate that I met such true lovers of God Almighty. In 1973, I had the company of three such people — R.R. Singh, then there was one Mr. Yadav, and one Mr. Sundar. So, the three of them. Yadav was working in the docks. He used to do a lot of physical work, and otherwise, illiterate. But when we would get together and they would start talking about their Master, the whole night would pass in that love and affection that came from within them. And it was such that when a person who truly loves the Master, when he speaks, we like to hear more and more of what he is saying. So, we feel more and more encouraged to love our own Master. That way, it is very pleasing to listen to someone speaking about their Masters, about God Almighty. And these people would so lovingly talk, and we would spend the whole night listening. Though he was illiterate and there was nothing much to say, but he would speak so wonderfully about his Master and God Almighty.

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So, Kabir Sahib says, "I have been searching for people who have true love for their Master, for God Almighty. And I have not been able to find them." Because when you find a person who is truly in love with God Almighty and with his Master, then you strengthen your own love for your Master and for God Almighty."

If two worldly people meet, then they talk about outside problems, and they keep sharing all the things of this world. But if two sadhus meet, then they talk about the inner path, they talk about their love for God Almighty, and they encourage each other further in their talks. So, that is why there is a saying in Hindi, that 'if two sadhus talk,

then they will encourage each other by their talk. But if two donkeys talk, then they will turn and just kick each other.'

Therefore, Kabir Sahib says, "You go and seek places where you can go in the company of the Masters, and you can hear about the Masters, and about love and devotion."

Kabir pyaalaa prem kaa,
Anthar liyaa lagaaye.
Kabir pyaalaa prem kaa,
Anthar liyaa lagaaye.
Rom rom mein rami rahaa,
Aur amal kyaa khaaye.

Kabir Sahib, when He talks about the greatness that love, He says, "Once you imbibe that love, then it is so intoxicating. It is beyond description, and it is Nectar." So, that is the love He is talking about imbibing. It is also like when you have that love, then it is like each and every cell of yours is imbibing that love. It is like an intoxication. And if someone is in that state, he doesn't need any other drugs. He is already intoxicated.

Kabir ham guru ras piyaa,
Baaki rahi na chaak.
Kabir ham guru ras piyaa,
Baaki rahi na chaak.
Paaka kalas kumhaar kaa,
Bahuri na chadasi chaak.

Kabir Sahib says, "Once that love is imbibed, then one doesn't need any other thing." There is no need for any other intoxication. It is there within each cell. And it is also like once a pot is prepared, that pot is fired and it is ready, you cannot reshape it again on the potter's wheel." Once it is made, once a pot is prepared, you cannot put it back and again reshape it. It will break. But it will not get reshaped.

Naam rasaayan adhik ras,
Peevath adhik rasaal.
Naam rasaayan adhik ras,
Peevath adhik rasaal.
Kabir paavan durlab hai,
Mange seesh kalaal.

He says, "This is something very, very rare — very difficult to get — this love, this true love for someone to get. And the price one pays for getting this kind of love is his head. He has to take off his head and place it at the feet of the Master. Only then he's able to get the benefit of this love."

When Guru Gobind Singh called for His disciples to come forth and offer their heads, in return of Nectar, in return of salvation and going back to God Almighty, He took, one by one, these disciples. And in nearly five thousand disciples, only five came up. So, one by one, He would take the disciples inside a tent and make a show that he had beheaded them and given them Nectar. So, after the fifth volunteer, nobody else volunteered to come and offer their head. So, this was a very rare thing, to offer your head for getting that love and affection, getting that salvation.

Guru Gobind Singh created these five loved ones* whom He replicated as Himself and to whom He gave Nectar and took them to Sach Khand-Sat Lok.

** These five would become known as the 'Khalsa'*

So, when He made these five Gurus, He replicated Himself in these five Gurus. Then He challenged the empire then, which was the Mughal empire, and He told them, "With one hundred and twenty-five thousand people of yours, I will challenge with one person, and I will make a sparrow fight an eagle."

Kabir bhaati prem ki,
Bahutak baithe aay.
Kabir bhaati prem ki,
Bahutak baithe aay.
Sir soupe so peevasee,
Naathar piyaa na jaay.

Kabir Sahib said, "I offered this salvation, this love and affection, for being given the head in return. But there were no takers. I didn't find anybody coming and giving that." The idea that one has to give the head doesn't mean the physical head. It is the ego. So, surrender is what the Masters are asking for.

He says, "If you surrender your ego — you set aside your ego and everything that you are otherwise carrying around with you – then you go to Them with that undivided love and affection. Then They will be able to shower Their Grace upon you."

This is the biggest impediment on the path of devotion. And it is this ego that brings you, again and again, in this world and keeps you fixated in this world.

When you leave aside your ego, and with all humility and all love and affection, you go to the Master, then He showers His Grace of Naam upon you.

We have to go in all humility to our Master. And when we meet fellow satsangis, we should have love and affection automatically coming within us when we see a fellow satsangi. Instead, we have this sense of jealousy, or we have an ego, and we treat that fellow satsangi accordingly.

When some satsangi comes to our house, we have to understand that the Master has come to our house. And if we otherwise don't believe this — we treat the satsangi differently — then that is hurting the Kingdom of God Almighty. And He also metes out that same treatment to you.

On this path of devotion, you have to cleanse your mind, you have to cleanse yourself of that ego. You have to shed off all these feelings of differentiation. And when you do your meditation, when you go within, you will automatically start developing those higher traits.

Yeh ras mahangaa peeve so,
Chaadi jeev kee baan.
Yeh ras mahangaa peeve so,
Chaadi jeev kee baan.
Maathaa saate jo mile,
Tho bhi sastaa jaan.

Kabir Sahib says, "Getting that Nectar of Love, or getting that Nectar of Naam, is a very big thing. And if, by surrendering your ego, by giving your head to your Master, you get that love and affection developed within you — you get that Nectar of Love, and you get that Nectar of Naam, then you should consider it has a very good trade."

Piyaa ras piyaaa so jaaniye,
Uthare nahi khumaar.
Piyaa ras piyaaa so jaaniye,
Uthare nahi khumaar.
Naam amal maatha rahe,

Piye amee ras saar.

Kabir Sahib says, "Those who are lost in their devotion in that love for their Master, for God Almighty, they are continuously drinking that Nectar of Love, and they are continuously in that Nectar of Love." Or you can say their Master, or for their Husband, or God Almighty. And day and night, they are in the remembrance of their Master and of God Almighty.

Sabe rasaayan me kiyaa,
Prem samaan na koy.
Sabe rasaayan me kiyaa,
Prem samaan na koy.
Rati ek tan mein sanchare,
Sab tan kanchan hoy.

Kabir Sahib says, "I have tried all kinds of chemistries." In earlier days, the extent of knowledge, or science of chemistry, was so much that it is mentioned that people would be able to convert even copper into gold from extracts of plants. That was the extent of the knowledge of chemistry, and such was the vastness of that field of chemistry. So, Kabir Sahib says, "I have gone through all the vastness of that chemistry, but I have not found a chemical like love. There is nothing as intoxicating as love."

And such is that love that, even if there is a small amount of love that comes within, then it converts our entire being into gold. And by that is meant that you are redeemed of so many millions of karmas that you are burdened with by that small amount of love that comes within.

So, such is this love. Such is the pang of separation with their Satguru, with their Husband, that they forget to eat, they forget to drink, they forget to sleep. Nothing of that bothers them. Only the remembrance and the pangs of separation from their Master, that is what they are constantly thinking. That is True Love.

Saagar umadaa prem kaa,
Khevatiyaa koyi ek.
Saagar umadaa prem kaa,
Khevatiyaa koyi ek.
Sab premi mili budathe,
Jo yeh nahi hothaa.

So, He says, “When that ocean of love surges, when it surges, the lovers take dips in it. They swim in it and they are able to live in it, because of their infinite love for their Master.

Saagar umadaa prem kaa,
Khevatiyaa koyi ek.
Saagar umadaa prem kaa,
Khevatiyaa koyi ek.
Sab premi mili budathe,
Jo yeh nahi hothaa.

Radhaswami.

10

Meditation Talk
07 Jan 2026 — Morning

The Bondage Is Of The Mind And Not Of The Soul— Soul Has Always Been Free, And There Is Nothing That Stops It From Going Back To God Almighty

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As I had spoken yesterday about love, our Bhajan Simran is dry because we have scattered our love outside, and we do not have that much love and affection towards the Master. That is why we are not able to have a very satiating meditation.

The Masters have written so many Banis in the love and affection of Their Master. Before we sit for meditation, we should sing some of these bhajans. They are full of love and affection, so that also brings about that love and affection, those feelings of love and affection, within us for our Master. And with that, it will help us in the meditation.

The mind, for getting that attention, needs to be fixated on something. And that is love and affection for the Master. So, if we have love and affection for the Master, then the mind will automatically get fixated, and we will be able to focus our attention.

But if the mind is scattered in the love and affection outside, then when we sit for meditation, it automatically starts going towards that, and it makes us wander around in worldly affairs. So, it is important to develop that love and affection for that fixation or getting that attention.

Therefore, we should develop that love and affection towards the Master. Because, otherwise, the mind is wandering all over and it's wavering. It wastes our time, and we are not able to do our meditation. That way the soul is the essence of God Almighty, and it is the son of God Almighty. So, it automatically seeks to go back to God Almighty. But what is keeping it away is the mind. And therefore, all these practices that the

Masters explain to us, Satsang, Bhajan, Simran, all of these are done to get that attention of the mind focused, to get it focused and inwardly attentive. All these practices are for doing that.

The soul is very pure and seeks to go back to God Almighty. When God Almighty had given the souls to Kal, and these souls, when they came up to the Brahm, he tied a knot with the soul and the mind. Thereafter, the mind is connected to the soul. That is the only impediment that the soul has in going back to God Almighty. Otherwise, there is no other impediment. It is the mind which is pulling it back at all times.

The mind is always seeking its interest. It is seeking interesting things outside. And wherever there is something of interest, like that, it is getting pulled. So, the highest order of interest is in the Holy Sound Current, which is resonating at the Eye Center. That is the most intoxicating thing. That is the most blissful thing. The mind seeks that bliss and is in search of it outside, outwardly. So, if it comes within, then it will automatically get focused to the Holy Sound Current.

The mind is constantly in the repetition of things outside. And it is also contemplating everything that it sees outside. Therefore, it is outwardly drawn. The Masters give us Simran and Dhyan as a practice. Simran is the repetition of the Names — Five Holy Names — and Dhyan is the contemplation of the Master within.

When we do this practice, which the mind is used to, it is also used to doing simran of the world, and contemplation of the world. So, we are making the mind to do what it is used to by doing Simran and Dhyan. That way, it gets slowly, inwardly focused. And once that practice becomes stronger, then with the Grace of the Master, He opens the Tenth Door, and we get the contemplation, we get to see our Master and ourselves.

Once the mind comes within and it gets connected to that Holy Sound Current with the Grace of the Master, then there is so much love and intoxication in that Holy Sound Current. It is incomparable to anything outside. And therefore, the mind kicks away all its other wanderings and pleasures and seeks only that Holy Sound Current.

The bondage is of the mind and not of the soul. The soul has always been free. And there is nothing that stops it from going back to God Almighty. All these practices, and all these Satsangs and explanations, all of this is for the mind so that it gets attuned to go within.

The Masters have said, “If the mind accepts, then we will be able to manifest God Almighty.” So, it is all about convincing the mind and going within.

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The time is good and the atmosphere is quiet. Let's make the most of it. Let’s close our eyes and get connected to Simran and Bhajan.

11

Meditation Talk
07 Jan 2026 — Afternoon

There Is No Yuga Like Kali Yuga, Where A Very Little Amount Of Meditation, Practiced With Love And Affection, One Is Able To Successfully Get Salvation

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In the Kali Yuga, Saints have adopted very simple practices for spirituality, for getting salvation. Earlier, there were more arduous practices, in earlier yugas, like pranayamas. Because the lifespan was longer then.

As you are aware, in the Sat Yuga, the human being had a lifespan of a hundred thousand years, and he had the power of ten thousand elephants. Therefore, he could leave and abstain from food and other things and do such difficult pranayamas.

Sat Yuga was about seventeen lakh years — or seventeen hundred thousand years. And during that period, the karmas that were done by individuals, those made the mind sullied, and as a result, the lifespan and the strength of the human reduced. So, that reduced to ten thousand years and one thousand elephants in that subsequent yuga.

After that, in the next yuga, because again, we continued to do karmas — individual sins — as a jiva sins, his lifespan reduces. So, subsequently, in the next yuga, the lifespan got reduced to one thousand years from ten thousand. His life span reduced to a thousand years, and his power also was reduced to a single elephant.

And now, in the Kali Yuga, it has further come down to about a hundred years. That is because of the burden of karmas over the last several hundred thousand years.

In Kali Yuga, the jiva is very weak, and he is not able to do the kind of pranayamas that are expected to get salvation. Because, while doing pranayamas, one has to survive

only on the air. It is only on the breathing that a person survives. That is not possible in this yuga with these kinds of bodies.

Therefore, Saints adopted very simple practices — those of Satsang, seva, and Bhajan Simran. These are simple practices to be done in this yuga.

In earlier times, after doing these kinds of very difficult practices for several hundreds of years, one would still be unsuccessful because the mind would still deceive. But now, in the Kali Yuga, with little meditation, but with love and affection towards the Master, if one does it, then with the Grace of the Master, he gets the Darshan, and the Master accepts that little bit of meditation that has been done by the jiva, and He graces him with His Darshan.

The Masters have said, "There is no yuga like Kali Yuga. Where with a very little amount of meditation and practice, and a little bit of love and affection, one is able to successfully get salvation."

Therefore, we should listen to Satsang every day. We should do our Bhajan Simran every day and develop that love and affection. It is important for us to create that vessel to receive the Grace of the Master. The Master is sitting within you, and when He sees you are making your efforts, He sees your love and affection, then His hand of Grace is showered upon you. And He helps you, not only in this world in worldly matters, but also, in spirituality and within.

The life that has been given to us is very uncertain and short. And we don't know that the breath we are taking, whether we are going to be able to leave that breath, or we will cease to exist. Therefore, we should always remember the purpose for which we have come into this world and that we have been given this human life. And we should work towards that.

Taking care of our families, our children, work, and other things, we have been doing for tens of millions of lives earlier. But if one thing we have not done, that is the love and affection or the devotion of our Master.

With whatever is left of our life now, if we are able to use it towards doing that devotion, then we will be able to get salvation. We will be able to be in Sat Lok-Sach Khand. Because earlier, we had done something like this, then we would not be here in this life, in this world. We would be in Sach Khand-Sat Lok.

So, it is very important that whatever is left of our lives, we make the most of it, and we give time to our Master, and we make fruitful the purpose for which we have been given this life.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Bhajan and Simran.

12

SATSANG

07 Jan 2026 — Afternoon

If There Is Any True Relationship, Then It Is Between A Disciple And The Master, And Between The Disciple And God Almighty — These Are The True Relationships

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The paathi sings the Bani of Swami Ji Maharaj...

Satsang karat bahut din beethe,
Abh tho chhod purani baan.
Satsang karat bahut din beethe,
Abh tho chhod purani baan.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj, in this Bani, says, "We have been listening to Satsang for so many days, but we have not seen any transformation coming within us. If we listen to the Satsang attentively, with love and affection, then in just a few Satsangs, we will be able to bring about a transformation within ourselves."

When we listen to the Satsangs attentively, we are listening to the Masters, and the Masters speak the truth, and those words are transformative. When we listen to the Masters lovingly, then we can bring about that transformation, and we will see that our vices will all go, and virtues will come in — like more compassion, love and affection for the Master. All these virtues will come about.

By listening to the Satsangs and bringing it within our life, and following what is said in the Satsangs, a human being can be transformed into God Almighty.

Swami Ji Maharaj says, "So many days have passed by. You're listening to Satsangs, but there has been no change within you. At least now, shed off all your old habits and bring about that change."

We are not being able to bring about that transformation because we are not able to see those higher values. We are not able to rise above the menial tasks that we have given ourselves, of taking care of our family, or children, and dear ones, and above that, we are not willing to rise above all of this and listen to what the Masters are trying to say.

Kabir Sahib says, "If the amount of love that we shower in our families, into our near and dear ones, if we are able to move that love and affection alone to the Master then, let alone our own salvation, we will be able to bring about a salvation to hundreds of thousands of people."

We do not respect the words of the Masters. Instead, we believe that our families cannot do without us, and we are important. We spend all our precious time only in those mundane activities. We don't assimilate what the Master is trying to tell us.

Family members, these are not true relationships. These are not permanent relationships. They are only there for a few days because of the karmas. If there is any true relationship, then it is between a disciple and the Master, and between the disciple and God Almighty. These are the true relationships.

This world is very selfish. All the relationships that we have, those are on the foundation of selfishness. The Masters say, "Man comes and goes alone, and none of the relationships that he has here are permanent and will stay forever." Everyone is driven by his selfish intent, and once that comes to an end, then there is no further love or affection that is left. People follow and they love you because of your wealth. When that wealth is no longer there with you, then people refuse to even accept you as a family member. That is the level of selfishness that is there in this world.

If there is one true relationship, that is the relationship of a Master with a disciple. The Master is very selfless in extending His Grace to the disciple. Not only in this life, but at the time of death, He is always there, and He is not expecting anything in return. He does not expect a rupee or a paisa in return, and he is doing it completely selflessly. So, even at the time of death, He comes to help the soul when nobody else is going to be there for the soul.

That's what Swami Ji Maharaj says in the Bani. He says, "So many days have passed by listening to Satsangs, but at least now, you leave your old habits, you rise above all those old habits."

So much time has passed by in our life, listening to our mind. Now, whatever is left of the rest of our life, at least now, you should rise above your old habits, rise above your mind and listen to what the Masters have to say. Life is very precarious. We don't know when it will come to an end. So many people just fall and they pass away, and people say they have got a heart attack. When the breath comes in, we don't know whether it's going to go out. That is how life is. So, use this remaining part of your life and listen to what the Masters have to say.

Swami Ji Maharaj says, This is all being said to you because you are a satsangi. If you are not a satsangi, you are any other worldly person, then there is no point even mentioning this to you. But you are a satsangi, and as a satsangi, you are a sadhu, a person who has agreed and accepted practice as a means of going on this Path. So, you are supposed to do your practices. You are supposed to stay on this Path, and you have to listen to the Master. That is why I am addressing you as a satsangi and telling you this."

If we look at ourselves, then we have gone below what even worldly people do. We are engaging in talking bad about others. We are trying to be sly. We are fooling around with others. We are lying and we are using deceit. So, these are the things that we are doing, even though we are satsangis. So much of our behavior is worse than even normal worldly people. We have to really introspect and see what we are doing and follow what the Masters have to say.

Satsang karat bahut din beethe,
Abh tho chhod purani baan,
Kab lag karo kutil kaa guru se,
Ab tho guru ko lo pahichaano.

Swami Ji Maharaj says, "How long will you have deceit with your Master? How long will you engage in this deceit?" What is this deceit? We go to the Master, and we outwardly show that we love Him, and we are listening to Him, and we are doing what He is trying to say. But inside, we are keeping our own families, we are keeping our own objectives, we are keeping everything else other than what He is trying to say. So, outwardly, we are trying to show that we love Him, but in turn, inside we love this world and we love everything around us, and this is what is deceitful. So, Swami Ji Maharaj says, "How long are you going to deceive your Master?"

We have to rise above this. And we have to have the Master within our heart. And just like we have our Master outwardly, the way we love Him, we should also love Him inside. Because, with deceit, when we are trying to deceive the Master, then what are we expecting to get from Him?

Swami Ji Maharaj says, "How long are you going to deceive your Master? At least stop deceiving your Master and at least recognize Him now." By 'recognizing', He means that you listen to what He is trying to say, and bring it within your being, bring it within your life. And only when you are able to do that, assimilate what he is trying to say and bring it in your life, only then you will be able to go within and see Him and recognize Him. So, He says, "You recognize Him now at least. Don't engage in deceit."

When we go to the Master, we are listening to Satsang, and we say we have gone to Satsang, we have taken Darshan, and then we come back, and again back to our life, our love for this world, we have completely forgotten Him. So, what is this kind of behavior where you just go. It's more like a ritual that we have done, that we go and listen to the Satsang and we go and do Darshan of the Master, and then come back and forget about everything. There is no love for the Master. You have to carry it back home, and then there you have to do what He has told you to do.

Kab lag karo kutil kaa guru se,
Ab tho guru ko lo pahichaano.
Guru ko tum maanush mat jaano,
Veh hai satpurush ki jaan.

Swami Ji Maharaj continues, and says, "Why is it that you are not able to assimilate what the Master is saying? Why is it that it is not affecting you? It is because you are treating Him as a human being, and you have to understand that He is a loved one of God Almighty." God Almighty has sent His Loved One here to awaken you, and He has come with all the powers of God Almighty. If you recognize Him as God Almighty, He will treat you as God Almighty, and you will get untold benefits from what He is saying, and you will gain from following Him. But if you treat Him as a human being, as another person — even if it's a respected person — you treat Him as another person, He is also going to give you the same in reverse as a person. You'll only get it back as a human being. So, you have to really recognize Him as God Almighty, as a Loved One of God Almighty, Who has come to awaken you.

Guru ko tum maanush mat jaano,

Veh hai satpurush ki jaan.
Jaise taise man samajhaavo,
Dar par teeth karo un dhyaan.

Swami Ji Maharaj says, "If you want to change, then you have to impress your mind anyhow. And you have to do what your Master is telling you, of your Bhajan Simran, and Satsang. You have to listen and do that, and you have to override your mind." Left to the mind, it is never going to allow you to follow this Path. It is always going to take you away. So, you have to, anyhow, convince your mind to do these practices.

If we look at ourselves, we introspect, and we see the sad state of affairs that we are in — and we currently find ourselves in — it is only because we have been following the mind. Throughout our life, we have been dictated by the mind, and that is what has caused all of this agony to us. So, we should listen. We should go to the Masters and try to listen to what They have to say.

So, we have to go there and try to bring it in our life. We have to do our Bhajan, and we have to do our Simran. When we do that, gradually, the mind will start listening. And that will put together the broken lives that we are living.

Jaise taise man samajhaavo,
Dar par teeth karo un dhyaan.
Daya mehar se bachan sunaave,
Veh hai pooran purush anaam.

Swami Ji Maharaj says, "The Masters do not cease to shower Their Grace and They continue, even though we have not been able to follow what They are saying. We have wasted our lives, and yet, we are going there but not listening to what They are trying to say. The Masters don't give up. They still, with Their Satsangs, keep on trying to get us and awaken us.

The Masters know the bliss of Naam, and They have initiated us, and having initiated us, They want us also to enjoy that bliss. But instead, we are still mongering around in this world, and we are not listening to what They are trying to say. We are not getting awakened and we are not going and enjoying that bliss, which They want us to enjoy. So, therefore, They are always hoping that we also get to enjoy that bliss which They are enjoying, and that is why They keep showering Grace upon us.

So, those who respected their Masters, who listened to the Masters and brought it within their life, and followed what They were instructing, and did their practices, they swam across this ocean of life and death, and they got their salvation.

Daya mehar se bachan sunaave,
Veh hai pooran purush anaam.
Dhaari deh manuk ki guru ne,
Jyon tyon karein kalyaan.

That Holy Sound Current that has manifested in this form, in this physical form of a human being, and it has come this way to help us. By giving Satsangs, if we listen to the Satsangs attentively with love and affection, that will redeem a lot of our deeds. Then by taking Parshad, when They give Parshad, by eating that Parshad also, there are a lot of deeds that get redeemed. By His Darshan, a lot of deeds get redeemed. Therefore, the Holy Sound Current has adorned this physical body and come into this world to help the lost ones.

The mind is not burdened only with the karmas of this life, but of tens of millions of previous lives. It is burdened with so many sacks of karmas. It is overwhelmed by these karmas. And therefore, it is not able to rise above and listen. So, the Masters come, and They shower Grace upon that jiva, by Parshad, by Darshan, by Satsang. And when one lovingly absorbs all of that, then a lot of those deeds also get reduced. When one does the Bhajan Simran also, a lot of those deeds get reduced.

Dhaari deh manuk ki guru ne,
Jyon tyon karein kalyaan.
Sewa kar pooja kar unki,
Unhi ko guru nanak jaan.

Swami Ji Maharaj says, "God Almighty takes an avatar as the Master, and He comes from time to time. So, you understand your Master as Guru Nanak, and it is the same power. It is the same God Almighty Who has come as Guru Nanak, who has come as Kabir, Who has come as Paltu Sahib, Who has come as Dadu Dayal, and as so many Masters before. So, you treat your Master as none other than Guru Nanak, and He is God Almighty in a physical being.

He says, "You do the devotion, you do the puja of your Satguru." By puja, He means that you do your Bhajan Simran because outward puja is restricted by the Sants. So, you do your Bhajan Simran of your Master.

When we do our Bhajan Simran, our Master gets very pleased. And it also gives Him an opportunity to shower Grace upon us. Otherwise, that time gets wasted.

Sewa kar pooja kar unki,
Unhi ko guru nanak jaan.
Vehi kabir, vehi satnaam,
Sab santan ko vehi pachaan.

Swami Ji Maharaj says, "You treat all the Masters as Guru Nanak, as God Almighty, because it is God Almighty that is embodied in this physical form. God Almighty has created the Holy Sound Current which emanates from Him." And Guru Nanak Sahib has also said, "It is this Sound Current which has made all the three worlds and all the sixteen planes and this entire creation. It is this same Sound Current that has done it. And it is that same Sound Current which is resonating at the Eye Center. That same Sound Current has come in the form of a human being to awaken souls. So, it is God Almighty that is embodied in the Master.

Vehi kabir, vehi satnaam,
Sab santan ko vehi pachaan.
Tera kaaz unhi se hoga,
Mat batke tu taz abhimaan.

Swami Ji Maharaj, His language is very, very simple and clear. Even small children can understand when they read His Bani. He has said that the Master is God Almighty. He is the only one Who can set right your position. He can do good to you. He is the only one Who can get you that salvation. So, you go to Him lovingly, and you stop your wandering, and set aside or surrender your ego, and you go to Him. And He will make right of this purpose of your life. He will make good of everything.

So, we should understand that, in devotion, there is no place for ego. We have to surrender the ego. We have to leave that outside and then tread on this path of devotion. Because with ego, we will not be able to do that devotion. We will not be able to go within.

Tera kaaz unhi se hoga,
Mat batke tu taz abhimaan.
Chooke mat avsar abh paaya,
Badkar inse koi na milaan.

Swami Ji Maharaj says, "You have got this unique opportunity — very, very rare opportunity — and in this, you have got a Friend Who is your well-wisher. So, do not lose this opportunity to get your salvation, because this is the true opportunity, and you have a True Friend Who was there to help you."

We have to maintain that purity of mind and body when we are treading on this path of devotion. We should avoid getting any kind of muck in our mind — where we foster those ill feelings about others or foster any such kinds of things which discourage us from going within. So, keep your mind pure and keep your body pure, then you will be able to move further on this path of devotion.

Jo abke tum guru se chooka,
Who barme ka chaaro kaan.
Phir aaise guru mile naa kab hi,
Maan maan tu abh hi maan.

He says, "This is a very, very precious and unique opportunity that you have. Make the most of this opportunity, where you have a Master, and He is showering Grace upon you." Because if you miss this opportunity, then you are going to slip into the 8.4 million lifeforms, and you will lose this very precious opportunity. Instead, whatever is left of this time, make the most of it, and listen to your Master, and He will also shower Grace upon you. And with that, you will be able to get your salvation in this very short period.

He says, "Your Master is there with you, and you love Him with your heart and soul. Do that because you are not going to get another opportunity like this, where you have a Master Who is showering this Grace upon you."

What you are having now, that is the company of the Masters, is an extremely rare opportunity that you have. Because that is something which is not easily, or not forthcoming. Our children and wealth, all these things are there in other lives also. You have children; even dogs have children; even donkeys and horses have children. You will get enough opportunities to take of your children in those lifeforms also. But

here, if there is one thing which is unique, it is the company of the Masters. And that is a very rare thing which is not possible in any other lifeform.

So, at least, use this opportunity. Recognize the uniqueness of the opportunity that has been bestowed upon you. And make the most of this remainder remaining part of your life. Spend it doing your Bhajan Simran and make the most of this opportunity.

Pad pad pothi gaaga saakhi,
Kyun man mein tu dar thaa maan.
Isee maan ne qwaar kiyaa hai,
Yehi maan ab kartha han.

He says, "You leave aside all this reading of books, Vedas, scriptures, going to pilgrimages, doing outward rituals, because all of that is not going to get you salvation. If there is only one possibility of getting that salvation, it is the company and Grace of the Masters, with whose help you will be able to do your devotion. You do your devotion and do those practices and go within. And then you manifest that Master within. That is the only way you will get your salvation."

By reading books, it is not going to get you salvation. It will only further strengthen your ego. And it is these people who do a lot of reading, and do a lot of this, they develop their ego and they go and suffer hell because of this. So, this is not going to give you salvation.

Taate pyaare kahu bujaayi,
Yehi stigna bali na jaan.
Jaldi karo kapat ko chhodo,
Shardha bhaavo badavo aan.

He says, "You leave all these old habits, and you do your devotion to your Master. You leave aside your duality and your kapat — which is when we say something different and we do something different. You leave that." And with true love and affection, with true devotion, with true commitment to your Master, you move forward on this Path. Leave those old habits behind. Only then you will be able to go within.

Jaldi karo kapat ko chhodo,
Shardha bhaavo badavo aan.
Itne par mann kaha na maane,

To phir apne tu hi jaan.

He says now, after explaining the Banis, He says, “I have explained this, and now, if you still don't listen to me and you still carry on with your old habits, then you only take care of your own, and you are responsible for it. I'm not going to further support you. You are on your own after this. So, you take care of what I'm saying, shed off your old habits, and change according to what I'm saying.”

Swami Ji Maharaj, in this Bani, in a very straightforward, very candid way, He has explained how our perception about our Master, and about Satguru, and about all the aspects of this Path — in a very simple and straightforward, and in a very candid way — and now, after all this explanation, if you still don't understand, then God knows who will be able to explain it to you.”

Sir par tere hukum kaal kaa,
Tate man tera nahi maan.
Ek baat jaani hum bhai,
Hai tu bad kaa behimaan.

So, now, Swami Ji Maharaj says in this line, He says, “Now I know you are being driven by Kal. You are not being driven by your Master. You are being driven by Kal. And everything that you are doing is by the motivation of Kal.” So, He abuses in this Bani. He is abusing the devotee. And He says, “You are an untrustworthy person.” He says it in a more direct way. I can't translate in English. But He is abusing you and you're an untrustworthy, unfit person.

Lagaa rahe ga sang mein guru ke,
Sahaj sahaj saayad man maan.
Radha swami kahe bujaayi,
Aise jeev huve hairaan.

So, He says, "If you, nevertheless, continue listening to Satsangs and being in the company of the Masters, maybe someday, maybe someday you will change. But if you are continuing to be under the influence of the mind, under the influence of Kal, then it is only going to cost you a lot of suffering and repentance later. So, you should try to get rid of those habits and change yourself.”

Lagaa rahe ga sang mein guru ke,

Sahaj sahaj saayad man maan.
Radha swami kahe bujaayi,
Aise jeev huve hairaan.

Radhaswami.

13

Meditation Talk

08 Jan 2026 — Morning

No Talk Was Given At This Time Due To Initiation

14

Meditation Talk

08 Jan 2026 — Afternoon

No Talk Was Given At This Time

15

SATSANG

08 Jan 2026 — Afternoon

The Peace Is Not There In Wealth— It Is Not There In Status— It Is Not There In Power— It Is Only Within

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Prior to the beginning of Satsang, Babaji commented on a bhajan that had just been sung by the sangat...

The bhajan was of Kabir Sahib, and Kabir Sahib also has not left any stone unturned to explain to the jivas how they should awaken and go within. He has also discussed on all the aspects very candidly. But all the Mahatmas have explained, and explained, and explained, and left. And we are as it is — in the same place. They have tried to explain all of this, but then it doesn't ruffle our hair. Because everyone is in this belief, "Today, things are sweet. The world is sweet, and I've not seen the future. So, I don't know how that is going to be. So, let's enjoy this sweetness as it is."

This is the tendency, and all the Masters have broken Their heads trying to explain, again and again, but we simply refuse to accept what They are saying.

Even Sant Ji has written so many Banis. He has written so many bhajans, and He has also explained so much. All the Saints have tried to explain.

* * *

Someone had requested that I speak on a woman Saints — I always talk on the male Saints. So, today I have taken the Bani of a woman Saint, Sahjo Bai, and we'll discuss Her Bani.

* * *

There have been many women Saints, but there are three popular women Saints — Mira Bai, Sahjo Bai, and Daya Bai — and Their Banis are already also included in the Guru Granth Sahib. So, They are known. But that way, there were several women

Saints, and many have also not made Themselves known to others. So, that way, there are several women Saints also. This is the Bani of Sahjo Bai.

The paathi sings the Bani of Sant Sahjo Bai...

Dhanvante sab hi dukhi,
Nirdhan hai dukh roop.
Dhanvante sab hi dukhi,
Nirdhan hai dukh roop.
Saadh sukhi sahajo kahe,
Paayo bhedh anoop.

Sahjo Bai, in this Bani, says, "We are under this belief that if we have wealth and we have money, then we will be happier in our life. But She says, "Don't even dream of that, because the more wealth and more money you have, the more the problems will be there on your head."

The peace is not there in wealth. It is not there in status. It is not there in power. It is only within.

If we see a wealthy person, outwardly, he may appear to be happy. But inside, everyone has their own problems. There may be a problem — there may be physical problems, there may be psychological or mental problems, there may be family problems. So, everyone is riddled with problems, and it may only appear from outside, momentarily, that they are better off or they are happy.

Therefore, there is no pleasure in this, in wealth. Sahjo Bai says, "Happiness is with the Sadhus, who have listened to their Masters and who have gone within."

With the Grace of the Master, I had the opportunity to go across the length and breadth of the country. I also, for some time, was doing Satsangs in Delhi. And when I went there, one satsangi took me to his house. He was very well off. He had factories and mills, and he was quite wealthy. I went there. Four or five cars were parked outside, and it was a good mansion. So, finally after the tea, then they took me in a room. And then, slowly, they started talking about all their problems. So, given the opportunity, I would have to spend the whole day listening to the problems. But that is the issue, that is the thing. So, I have not seen anyone happy as such. Everyone has problems in life.

When I meet people, we first greet each other, and I ask them if they are fine and how they are. They say, "Yes with Your Grace, everything is fine." So, that is the first instance. And then, if I happen to stand five minutes more, then the problems start, one by one, then...

Naa sukh bidhya ke pade,
Naa sukh baad bibaad.
Naa sukh bidhya ke pade,
Naa sukh baad bibaad.
Saadh sukhi sahajo kahe,
Laage sunn samaadh.

Sahjo Bai says, "Some people believe that there is peace and happiness in learning, in reading, and they do a lot of reading. They study a lot, and then they engage in a lot of debates. But again, there is no salvation in this. It only increases your ego and there is no salvation by reading or by making oneself more knowledgeable."

She says, "Only those are perpetually happy who have gone within, and doing their Bhajan Simran, they've gone in and got a stage, or a state, of samadhi. They are the happy ones."

Charan Das Ji, Who was Their Master, He was also from a royal family, and so were Sahjo Bai and Daya Bai. And they were devoted to Him, and later on, He moved to Delhi. But They continued being devotees.

They followed His Teachings, and They did Their devotion, and They went within. And They both became Saints. They went to Sach Khand-Sat Lok, and They merged Their souls with God Almighty. So, in Their Banis, They have written several aspects, and in this Bani, They are talking about how we can get happiness.

Jaise sandasee loh ki,
Chin paani chin aaag.
Jaise sandasee loh ki,
Chin paani chin aaag.
Aise dukh sukh jagat ke,
Sahajo tu mat paag.

Sahjo Bai says, “Both sadness, happiness, they are not permanent, they keep changing. This is something like the tong or the clamp of a ironsmith. With that tong, he holds the red-hot iron, and keeps it in the fire, so it feels the heat at that time. And then, he hammers that and shapes the iron. And after that, he puts it in cold water.” So, that tong goes through the heat of the fire, and it also goes through cold water. That way, one goes through the ups and downs in life, through happiness and sadness. So, there is nothing permanent about happiness or sadness.

Sometimes we are faced with happiness, events that make us happy. And sometimes, we are faced with events which make us sad. So, we should not get carried away by these, and we should understand that these are not permanent.

Sahjo addresses Herself, and She says, “Sahjo, you run away from this because these are not permanent.”

Therefore, leave all this and do your Bhajan Simran. You come within, and then you will get perpetual joy, which will never wane. You will always be in that state of bliss.

That happiness will never reduce. Every day, it will increase, day by day, in that Holy Sound and Light. It will keep on increasing. So, you focus on gathering that wealth of happiness.

Sahjo jag mein yon rahe,
Jyon jihavaa mukh maahi.
Sahjo jag mein yon rahe,
Jyon jihavaa mukh maahi.
Geev ganaa bhajan kare,
Thou bhi chikanee naahi.

Now Sahjo Bai gives an example of how we should stay in this world. She says, “We should stay like the tongue stays in the mouth. The tongue is surrounded by thirty-two teeth, but it never comes in between. It never gets caught in those teeth. It steers clear of the teeth. And whatever we eat, it tastes everything. All the taste is with the tongue, and whether we put oil on it, or we put sugar on it, or anything, it tastes it and pushes it inside. And it still remains and maintains its own character and remains clean.”

You will notice that if you have oil on your hand, or on your lips, or any part of the body, it remains sticky and we have to wash it away with soap. But on the tongue, we put so much oil, but we never need to wash it. It always cleans it and throws it inside.

Chalanaa hai rahanaa nahi,
Chalanaa biswaabeesh.
Chalanaa hai rahanaa nahi,
Chalanaa biswaabeesh.
Sahjo tanik suhaag par,
Kahaa gundhaave seesh.

The point of telling you this, and giving this example, is in life also, we should also go about like this. We face so many different types of people — pleasant, unpleasant and different types. And we face events or situations which are pleasant or unpleasant. Like that, and in all those situations, or in dealing with all those people, we should remain in our Bhajan Simran. We should remain attuned within and let those events pass, let those people pass, while interacting with them.

If someone talks bad about you, then don't get put down by it. If someone sings a lot of praise about you, then don't get carried away by that.

You focus on the Five Holy Names given by your Master, and keep your attention focused within. Then you will definitely get the Grace of the Master.

In another Bani, Sahjo Bai has said, "People will come and go in this world, and whether it is a king, or a pauper, or any other person, everyone has to come and go. So, what is permanent is that you will be leaving this place. The permanent thing, or the definitive thing, is the death that is going to happen. What is moving is not going to be permanent. It will keep moving. So, people will come and people will go, but death is permanent.

She says, "Why are you sacrificing yourself for such small pleasures?" *She's addressing the pleasures of your family, children, and husband, spouse*. "So, why are you sacrificing your whole life on this? Because these are all momentary. They are not going to be permanent. Therefore, some few days, few months, or few years, but they are not permanent."

All the relationships that we have in this world, all those are a result of our previous deeds. So long as that account has to be settled, we will continue with those relations. Once that give-and-take is done and it is over, then those relationships will again cease — or will become irrelevant.

That way, these are all a fiction of our past deeds. And that is how nothing of that is permanent.

For these temporary relationships, She says, "Why are you wasting your life? Why are you wasting your opportunity on this? You use this time to prepare to go to your True Home to seek that happiness, that permanent happiness. You make your efforts there, instead of wasting it on these temporary relationships."

You sit down and think coolly of the things you love. At the time of death, you will have to leave all these things behind. For anything that is so dearly loved, when you have to leave it, then it causes a lot of pain, it causes a lot of sorrow. At the time of death, we die with these thoughts of having lost these relationships, or what we have loved, or what we have owned. And because of that, again we have to come back in this world. Because it is the wishes at the time of death that drive our next life.

Who really thinks about you? I mean, we are thinking about what we love, about our relations. We are constantly thinking about that. But who is thinking of us? They are not thinking of us. The only person who's thinking of us is our Master. He is always thinking about us. And the other is God Almighty, Who is always thinking about us. He is also sad that we are away from Him, and He also wants us to come back to Him. So, both of Them are thinking all the time about us.

At the time of death, it is a very difficult period, where one has to leave everything here, everything behind, and leave and go. So, at that time, in that kind of agony, there is nobody, none of our relationships come there, nobody comes there. It is only the Master Who comes at that difficult time and helps the soul.

They help us at that time, and They don't just leave us there. They take us to a good place and keep us there, and They stay with us. They don't leave our hand till They have taken us back to God Almighty.

We do not think about our Master Who is thinking about us, Who is worried about us. Instead, we are thinking and we are worried about others, who, in turn, are not worried

about us. They, in turn, are worried and thinking about others. So, we should be thinking about Those Who are really worried about us, which is our Master and God Almighty. Sahjo Bai has dwelled very deeply on this in Her Bani.

Jyon tiriyaa peehar base,
Surat rahe peev maahi.
Jyon tiriyaa peehar base,
Surat rahe peev maahi.
Aise jan jag me rahe,
Guru ko bhoolo naahi.

Sahjo Bai gives so many examples, and She explains so beautifully. She is giving the example of how a devotee should be devoted to his Master.

She gives the example of a married woman, who, after her marriage, for a few days, goes back to her parents. All of you are ladies here, so you will better understand all this.

When that lady goes back to her parents for a few days, she is there with her parents, but her mind is always there with her husband — she is always thinking about him. So, like that, when you are doing everything around you, you're working and you have your families, you're doing all the things around you, you continue to do that, like that lady is doing in her parents' house. But her mind is with her husband. So, like that, your mind should be attuned to your Master. Your mind should be attuned to your meditation.

She says, “In the same way, like that lady, you have come, but your soul has come from God Almighty. He is your husband. And you have come into this world, and you are going about in this world with your relationships here. But don't forget Him. Keep Him at the top of your mind.”

Pahile buraa kamaay kar,
Baandhi bish ki pot.
Pahile buraa kamaay kar,
Baandhi bish ki pot.
Koti karam pal mein kate,
Jab aaye guru oat.

Sahjo Bai says, “You have the burden of so many sins, you have the burden of so many karmas that you have done in millions of your previous lives. You're carrying all those karmas. But when you go to your Master, then He quickly gets you rid of all of those karmas which you have carried upon yourself for millions of previous lives.”

All the Masters have therefore sung the praise of the company of Masters. It is with tens of millions of lives, our good karmas, the good deeds that we have done in that. As a result of that, we get a human body, a human form. Then we get the company only with the Grace of God Almighty Himself. He puts us in the company of the Masters, which is a very, very rare thing. Therefore, They sing praises of the company of the Masters, which is the rarest of rare opportunities. It is said, “If you get the company of the Master, then your account is settled, and your attendance is marked in the kingdom of God Almighty.”

The jivas who are coming, there is greatness in the company of the Masters. And that is a very rare thing or rare occasion. And indeed, all of you are very lucky to get the company of the Masters. All of you are amongst the twenty-five percent of souls that God Almighty handed over to Kal, because it was these souls that wanted to stay back and they did not want to come into this world. So, God Almighty has promised that He will bring them back to Him. So, it is these souls whom God Almighty is taking back.

It is these souls that are getting influenced by the Satsangs, and who are coming in the company of the Masters. And by giving them initiation, the Master is getting them connected back to God Almighty.

So, this is, therefore, a very rare opportunity. And many people, therefore, who are destined to go back, they get influenced by the Master. But there are several who, though they listen to the Satsangs, they do not get influenced by the Satsangs. And people continue to believe that this life has been given to them for enjoyment, and they should use this for enjoyment. Therefore, they waste this opportunity.

So, Sahjo Bai, through Her Bani, is trying in many ways to awaken the soul, to make them aware that they should make the most of this precious opportunity that has been given to them. They should awaken, and they should prepare to go back.

Swaas khajano jaathu hai,
Thaa ki sodhi naahi.

Swaas khajano jaathu hai,
Thaa ki sodhi naahi.
Sahjo kharcho ka rahiyo,
Kar hisaab ghar maahi.

Sahjo Bai is saying, "You should be mindful of the treasure of your breaths, which is depleting." Even Somanath Baba Ji, in His bhajan, has written about it. He has said, "Every day, we take twenty-one thousand six hundred breaths." You can imagine and calculate that, if in one day it is twenty-one thousand six hundred that are lost, then how many have we have lost in a week? How many in a month? How many in a year? And then, how old are we? So, how many breaths have we already wasted?

With this treasure of your breaths, you were supposed to collect the treasure of Naam. But instead, you have wasted these breaths — this treasure — on all worldly matters, and you have not collected that treasure of Naam.

So, what is the wealth you have to collect? It is the wealth of Naam. It is the Simran that is to be done, which helps you, not only in this life, but in the life after this. That is the wealth you should have collected. But instead, we have wasted it in collecting all the wealth of this world, which doesn't belong to us, and is not going to go with us. That wealth belongs to Kal and Maya, and we will have to eventually surrender it here.

She says, “You collect that wealth of Naam, and use your treasure of breaths to collect that wealth of Naam. But instead, you are wasting that treasure of breaths on collecting all the things which are wasteful and will have to be left behind. And in that collection, you are only going to get repentance at the end of your life.”

Yeh avsar durlab mile,
Acharaj manusha deh.
Yeh avsar durlab mile,
Acharaj manusha deh.
Laabh yahi sahjo kahe,
Hari simiran kar leh.

Sahjo Bai says, "You have been given this very unique opportunity — this wonderful opportunity — and this priceless opportunity of life. And in this, don't fritter it away in outwardly things. Instead, you collect the wealth of Naam which will help you."

Paavak naam jalaayi hai,
Paap thaap dukh dundh.
Paavak naam jalaayi hai,
Paap thaap dukh dundh,
Raam simar sahajo kahe,
Jo bisare so andh.

She says, "This world is burning. There is fire of sin in this world — and there are fires everywhere. Those who are wasting this opportunity of life are like the blind people, and they are fumbling in this place. And those people who are making the most of it and collecting the wealth of Naam, their eyes open, and they can see through in this place."

So, when you collect that wealth of Naam, you have made the most of this priceless opportunity. And if you have not, and instead, wasted it, that is going to result in repentance at the end.

Aat pahar simiran kare,
Bisare naa chin ek.
Aat pahar simiran kare,
Bisare naa chin ek.
Astadash aur chaar mein,
Sahjo yehi bisesh.

She says, "Those who make use of this opportunity, who do their Bhajan Simran, then in all four directions, the name is made of that soul. And that is the uniqueness of collecting that wealth of Naam also."

All those great Masters, Who have done Their meditations, Who have gone within, Their soul has also become immortal, and Their name has also become immortal.

Sahjo simiran sab karein,
Simiran maahi bibek.
Sahjo simiran sab karein,
Simiran maahi bibek.
Simiran koi jaani hai,
Koton madhey ek.

She says, “Meditation, a lot of people do meditation, but they waste that time of meditation, because they are not doing it attentively.” The way to do meditation is to focus at the Eye Center, and with all your attention, you do the Simran and the repetition of the words. But we seldom do that. Many times, we are repeating it in the tongue, and the mind is thinking some other thing, or we are partly doing that Simran and not focusing. So, She says, “That's why a lot of people, even when they sit in meditation, they are wasting their time. They are not doing that meditation properly.”

Aisa simiran keejiye,
Sahaj rahe lau lay.
Aisa simiran keejiye,
Sahaj rahe lau lay.
Binu jibyaa bin taaluvai,
Anthar surat lagaay.

She tells us how to do our meditation. She says, “When you are meditating, you should do it attentively at the Eye Center, and your tongue should be still.” We should not be meditating with the tongue.

If we are focused at the Eye Center, which is the center of your mind, then the mind stays focused. Then the Simran is being done by the mind. If we leave that position, if we leave the attention of our mind from the Eye Center and we take it elsewhere, then immediately, the mind escapes. Because so long as you are at the Eye Center, the mind cannot move away. Because you are at its place. But the moment you shift your attention to any other place, then the mind escapes, and brings its own chatter.

She says, “You have to stop your chatter, and you have to stop your tongue. Because the moment you slide away from your Eye Center, you start doing your Simran by your tongue. And when you are doing your Simran by your tongue, your mind is free to wander.” So, again, you have to bring your attention at the center, at the Eye Center, and not give it an opportunity to wander around. When you perfect this practice, this is the way you do your Simran. If you perfect this practice, then the mind automatically starts doing its Simran, which is called ajapa. Then the mind will continuously be in the mode of doing Simran.

Hansaa soh taar kar,
Surati makariyaa poye.
Hansaa soh taar kar,

Surati makariyaa poye.
Utar utar phiri phiri chadein,
Sahjo simiran hoye.

She says, "These continuous breaths that we are taking, up and down, when that becomes in the form of our continuous ajapa, or continuous Simran, then you can understand that your work is done."

Initially, though for practice, we have to repeat the words with our tongue. And when we are doing it with the tongue, that is outside of the center of your Eye, we have to at least be attentive that our focus is on the Eye Center, or on the mind. We have to focus, whether the mind is there in the Simran that we are doing, or it has gone somewhere else, and it is thinking about some other thing.

So, we have to initially develop our practice, where we start very easily focusing at the Eye Center and doing the repetition there.

Hansaa soh taar kar,
Surati makariyaa poye.
Hansaa soh taar kar,
Surati makariyaa poye.
Utar utar phiri phiri chadein,
Sahjo simiran hoye.

Radhaswami.

16

Meditation Talk

09 Jan 2026 — Morning

Meditation Will Improve With The Grace Of The Master —If He Is Not There While We Do Our Meditation, Then Whatever We Are Trying Is Wasted

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There were two disciples of Sawan Singh Ji Maharaj who used to truly love their Master, and they used to do a lot of meditation. They had focused their attention at the feet of the Master, taking out all their love and affection and wandering outside in this world.

They used to always prioritize their meditation. So, early morning, first they would sit for three hours of meditation, and then after that, they would do their other activities and do their farming.

Because of their truth and their devotion, they had manifested the Master within and the Holy Sound Current within. Every day, as a practice, they would sit for meditation. And only after they got the Darshan of their Master within, they would get up and then go and do their work.

So, whether it would take three hours or six hours to achieve that, they would sit in their meditation and continue. Only after they got their Darshan, then they would go out and do their farming. Till then, they would not start work.

Sometimes the Master, or so, tests the disciple. So, for three hours, both of them were sitting for meditation and they did not get the Darshan of their Master.

They had planted maize, and on that particular day, the water would come from the canal, and it would be directed towards their field. If they missed that day, then again, they would have to wait for one week.

The two of them — they were Machar and Ramdita — and both of them, after three hours of meditation, did not get the Darshan of their Master, and they just stepped out and met each other. They inquired whether the other had the Darshan of the Master. And both of them replied that they had not got the Darshan of the Master.

So, Ramdita said, "If we don't water the maize, it will dry. Because the next water, we'll get only after one week."

Machar said, "Leave it. If it is going to dry, so be it. But we should do meditation and get the Darshan of the Master."

So, they decided to go back and sit for their meditation. Each one sat at their place They sat for meditation, and after about one, one and a half hours, they got the Darshan of the Master. After that, they happily came and started doing their farming.

So, if you develop such love and affection for the Master, then it is not difficult for you to manifest that Radiant Form of the Master within. He is sitting very much within you.

We sit for forty-five minutes — or maximum, one and half hours — and that, we sit doing a very dry meditation. We don't sit with that kind of love and affection for the Master. That is why we are not able to sit for a prolonged period and develop that pure form of meditation to manifest the Master.

As long as we do not have that love and affection for the Master, and we sit with that commitment, we will not be able to get success in life.

Meditation is also going to improve with the Grace of the Master. And if He is not there while we do our meditation, then whatever we are trying is getting wasted.

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The time is good and the atmosphere is quiet. So, let us get connected with our Simran and Bhajan.

17

Meditation Talk
09 Jan 2026 — Afternoon

We Have Been Given This Precious Life— If We Are Wasting It In Small Activities, At The End, We Also End Up Repenting

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Maharaj Ji* used to give this example several times, that this human life is very precious and very unique. And if we lose it, then a great loss takes place.

* *Sant Ajaib Singh Ji*

He used to give this story of a tea vendor who used to sell tea and give some snacks at the bank of a river. People, before crossing, would have tea and he would sell them tea and biscuits and other things — snacks. And they would feel satiated, and then they would leave.

Once a sadhu came, and he saw that a lot of people were being served by this person, and he was making a lot of efforts helping everybody. So, he felt, "Perhaps, if he becomes richer, then he will be able to do more service, and he will be able to help more people."

That sadhu had a philosopher's stone, and he felt, "I will give this philosopher's stone for a month to this vendor, and with that, he will be able to make himself rich. And one month should be enough."

So, that sadhu told this man — told this vendor, "Look, I have observed that you are helping a lot of poor people, and a lot of passersby. I have this philosopher's stone. I will give it to you so that you can make yourself rich. I will leave it with you for one month when I go traveling further. And when I come back, I will collect it again from you."

The sadhu told him, “With this stone, whatever iron you touch will be converted into gold. So, you can make tons of gold and make yourself rich and help more people.” And that way, he gave the philosopher's stone to that person and left.

Now, this person was a nice person, but he was of a different kind of mentality. So, after a few days, he went into the market to purchase iron to convert it into gold. When he went to the merchant, and he asked for iron, the merchant said, “This is the price of iron, but it has gone up by two rupees in the last few days.”

So, he said, “I am not going to buy it at a higher price. Instead, I will wait for a couple of days and then come back to see.”

So, he returned home, and then after a couple of days, he went back to the market. Instead of the price going down, it had gone up further by one rupee, and he felt, “This price has gone up. Now, I'll have to wait a few more days for it to come down.” He didn't realize that the price of gold was much more than the price of iron, and two rupees and one rupee would be an irrelevant thing. But he kept waiting for the price to come down, and he came back.

Like that, one month passed away and he didn't convert any iron into gold. That sadhu returned after one month. And while he was returning, he felt, “This person, whom I've given this philosopher's stone, he may have now become quite wealthy, and he may be much better off with more money.” But when he returned, he saw that he had the same hut, and he was in the same position.

So, when that sadhu met that person, he inquired, and he asked him why he had not made any gold and why he had not made himself richer?

That man related to the sadhu, and he said, “I went to the market after fifteen days, but the price of iron had gone up. And then, two, three times, I went again. The price kept going up, and I was waiting for it to come down.”

The sadhu told him, “You are such a big fool. I have given you a philosopher's stone and that can convert the iron into gold. The price of gold is far more than the price of iron. You should have bought it and converted. By now, I thought you would have made tons of gold.” Then he said, “Okay, find a piece of iron in your house, and you get it.”

He had a small piece of iron, which he was using for hammering, and he brought that. The sadhu then touched the stone and converted that into gold. Then he took a small piece of that, and he said, “Now, you take this and go and sell it and see the price.”

So, when that man went and sold that piece in the market, he realized that he had wasted such a great opportunity of making so much money and wasted that month.

Then that sadhu took that philosopher's stone and went away.

So, we are similar to that person. We have been given this precious life. It's like a philosopher's stone given to us to convert ourselves and get out of this ocean of life and death. But instead of using it for that purpose, we are wasting it in small activities. And at the end, we also end up repenting – having wasted that very precious time.

Because at the end, God Almighty takes back the time of human life that has been given, and then he sends us into the lower lifeforms.

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So, the time is good and the atmosphere is quiet. Let us make the most of it. Let’s close our eyes and sit for our Bhajan and Simran.

18

SATSANG

09 Jan 2026 — Afternoon

Master Exactly Knows What Is Within You And What Is Outside — You Are Just Showing Outward Affection, But Within, You Are Filled With All Worldly Things

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The paathi sings the Bani of Swami Ji Maharaj...

Guru ko upar upar gaatha,
Guru ko dil beethar nahi laatha.
Guru ko upar upar gaatha,
Guru ko dil beethar nahi laatha.

This is the Bani of Param Sant Satguru Swami Ji Maharaj.

This Bani has been written by the Gurumukh disciple of Swami Ji Maharaj, Saligram Ji. And he has written all these Banis for his Master.

Saligram Ji held a very high post in the government then. He was the Postmaster General of the Post Office of the Uttar Pradesh district. He was highly educated and very intelligent, and he wrote all these Banis. But in all of these, he never wrote his own name. He always wrote the name of his Master.

He was a brahmin by caste, and Swami Ji Maharaj was a kshatriya by caste. Saligram Ji stayed in Pipal Mandi, which was about five kilometers away from Panni Gali where Swami Ji Maharaj stayed. In U.P. and most of northern India, brahmins always look down upon kshatriyas. They always believe that brahmins are the gurus and kshatriyas have to learn from the brahmins —not the other way around. But Saligram Ji, being a brahmin, had made Swami Ji Maharaj his Master, Who was a kshatriya.

In Swami Ji Maharaj's time, there were two Gurumukh disciples. One was Saligram Ji and the other was Jaimal Singh Ji Maharaj. Jaimal Singh Ji Maharaj used to come every weekend. On Saturdays, he would come and then sit for meditation. And he would sit through Saturday and Sunday and then return. Saligram Ji would come and do seva. He preferred to do a lot of seva. Both were Gurumukh disciples of Swami Ji Maharaj.

On Saturdays, when he would come, whenever Saligram Ji would come to the ashram, to Panni Gali, he would take an earthen pot. In that Panni Gali lane, there was no sweet water. All the tube wells had salt, saline water. So, he used to take that pot and get water from the river Jamuna, which was about one and a half kilometers away. That water he would bring for the langar and for the bathing of Swami Ji Maharaj, and for His purposes. So, he used to keep doing that seva of getting this water.

When he would go that distance of one and a half kilometers and bring water, on the way, some of Saligram Ji's relatives used to stay. They were brahmins and they looked down upon Saligram, because he was doing this seva of a kshatriya. So, they used to feel very bad that he was doing this kind of seva.

So, these relatives used to look down upon him, and they would taunt him, or abuse him also, and make fun of him. They used to keep telling him, “You have lost your mind. Eating the food of a kshatriya, you have lost your mind, and you're doing all these things.” And every weekend he used to, without fail, do this seva.

And Jaimal Singh Ji Maharaj would come and do meditation at the ashram. So, both would do it for Saturday, Sunday, and again, leave the next day and go to their work.

So, the relatives, after they got tired of taunting and abusing and slandering Saligram Ji, they started closing their doors. They said, “There's no point telling him anything. Let us close our windows and doors and not see his face.”

So, they started closing their doors and windows to not see Saligram. Then a few days passed, but then Saligram started missing it. He started feeling, "There's nobody taunting or abusing me. So, why not draw some attention.” So, he tied these bells on his feet, like the Indian dancers tie bells. They would jingle when he would walk, and that way, he would walk past their houses. They would then look out, because even eunuchs also wear these kinds of bells. And whenever some newborn is there, they go to that house, and they ask for money and they dance outside.

So, these people felt, “Some eunuch is walking outside. Let us see whose house got a newborn or something.” And when they looked out, they saw Saligram walking there with the bells tied on his feet. Then, they said, “Now, he has completely lost it.”

That way, both Jaimal Singh Ji Maharaj and Saligram Ji were Gurumukh disciples of Swami Ji Maharaj. Saligram Ji did a lot of seva, and Jaimal Singh Ji Maharaj did a lot of meditation.

So, this is the Bani of Swami Ji Maharaj written by Saligram Ji, and he has written how we should have love and affection for our Master.

In this Bani, He says, “Outwardly, we all sing praises of our Master, and we show love and affection and display all kinds of love and affection for our Master. But we do not bring Him within.”

We should also have that same love and affection within. It should be such that, when we close our eyes, we see the Master inside. And when we open our eyes, we see the Master outside. That is how we should have the love and affection for our Master.

Whatever love and affection we are displaying, or we are showing that we have, when we have that same love and affection within, then our work will be done. But we often only have outward display, but inside, we are not loving Him as much.

All the Masters have been conventionally explaining this to us in Their Banis. Everyone has explained that you have to have that love and affection developed within you for the Masters. Somehow, all the disciples over all these years have been developing that love and affection outwardly. But no one has, or very few have, done it within. Even Kabir Sahib says, “If you love your Master as much as you love your family, then it is not very difficult for you to manifest the Master within.”

Guru ko upar upar gaatha,
Guru ko dil beethar nahi laatha.
Guru ka darshan baahar kartha,
Chith mein darshan kabhi na dharatha.

He says, “When you take Darshan of the Master, when you meet the Master, you look at Him outside and you display your love and affection outside. But within, you don’t do the contemplation of the Master. You do not look at Him in the same way within. Because your within is filled with all the other things — like your family and your other

things. All those keep coming in your visualization, in your contemplation inside. It is only outwardly that we are looking at the Master.

That is because we have not understood Sant Mat. We may say that we have understood Sant Mat, and we are following Sant Mat, but the truth is that we have not understood Sant Mat. Leave aside Sant Mat, Satsangs also, we are not able to understand the Satsangs, we are not able to assimilate the Satsangs. We listen to the Satsang from one ear and take it out from the other.

Had we understood Sant Mat, then today, we would not be discussing this. We would have already transformed our within, and outside, everything would be transformed. But unfortunately, that has not happened, and we are facing the situation that Swami Ji Maharaj is explaining.

Guru ka darshan baahar kartha,
Chith mein darshan kabhi na dharatha.
Kaaj tera kaise hove bhai,
Upari guru sang lagan lagaayi.

Swami Ji Maharaj says, "How will your work be done, because you have always had an outward love for your Master. You have displayed your love for your Master, and outwardly, you have the feelings for your Master. But in your within, in your contemplation, you have never brought your Master. So, how will your work be done then?"

You let alone the understanding of Satsang, and the understanding of going within and manifesting the Master, if we look at ourselves, if we just think about it, then we are worse than the normal people — outside people, non-satsangis. And if we look at our behavior, we have to be told about our behavior – as to how a satsangi has to carry himself — how a satsangi has to live. But we are not even measuring up to that. We are constantly in a state of jealousy, in a state of slyness. We are deceiving others. We are fooling others. We are having a different show of ourselves, and a different reality that we keep within. We have duality. There is a different us within us, and a different us that we are showing others. So, with all these things, we have not yet risen above these.

Kaaj tera kaise hove bhai,
Upari guru sang lagan lagaayi.

Beethari dhan aur maan viraajaa,
Upari naam gareebi saaja.

He says, “Outwardly, we are showing outward love and affection for the Master, but that is very peripheral. Because within us, we are only nurturing our families, we are nurturing our wealth and our money and our house, and other things that we have filled it with. There is no space that we have left for the Master within.”

Even here, we see that we do this meditation, and then after fifteen days, twenty days, at home, people stop doing their meditation. Then for months together, nobody is meditating. They are busy with their televisions, and they are busy with their other things. They have forgotten about the Master, and about Satsang, and about everything. That is the state of affairs.

Even I have seen that so many places I have built, given money also, to build a shed so that people can listen to Satsangs. Earlier, people would attend those Satsangs regularly. But now, there is nobody to even clean those sheds. It's all dirty and nobody is going there. Old people and young people, earlier, people would come for Satsang. They have become old now. And the young people, there is nothing to say about it. Because the young people don't even listen to Satsang, and they don't care about it. They only believe in taking their bikes, going to the market, having a cup of tea there, spending time and whiling it away. Nobody comes for Satsangs.

I once went there, and I asked the old people, “Why don't all of you come? If the young people are not coming, why don't you people come and sit in Satsang?” They told me, “What can we do. That time clashes with the television episodes. So, we can't leave those television episodes and come here.”

What can be done of such people? They are not bothered about all this. They don't come for Satsangs. They don't listen. They don't practice. They're only busy with their own affairs, their own families, their own fights, their own arguments, they're only busy in all of that. And meditation, Satsang, all of this is a far cry for them. Of course, they sometimes remember they have taken initiation, but that's about it. Other than that, there is nothing that they are doing.

Beethari dhan aur maan viraajaa,
Upari naam gareebi saaja.
Beethari kaam aur krodh basaaye,

Upari seel chima dikhlaaye.

We have all kinds of lust, ego, attachment, and anger and ego within. We are carrying all these within us. And outside, we are showing that we are content and balanced. But we are only showing that outwardly. Inside, we have all of these.

So, if we carry all these things within us, and we are doing all these things, then how is it that the Master is going to help us? The Masters have said, "Whatever you do, all these deeds that you are collecting, you have to, yourself, redeem all of these. Without redeeming these deeds, you are not going to get out of this ocean of life and death. No one is coming to redeem these deeds for you. You will have to do it yourself."

Beethari lagan na guru se laagi,
Upari lagan kare kyaa paaji.
Guru kas tere hoy sahaai,
Shabad kee preethi na anthar aai.

If you're doing this, you're carrying all these things within you, and outwardly, you're just showing your love and affection, how can you expect your Master to shower His Grace upon you? Because the Master exactly knows what is within you and what is outside. He knows that you are just showing outward affection, but within, you are filled with all the other worldly things. So, He's not able to extend that Grace.

Till you do your meditations, till you do that practice of Naam and you manifest it within, you will not be able to get the Grace of the Master.

We have to make it a point to listen to the Satsangs every day. And we have to sit for our meditations. By sitting for fifteen minutes, and twenty minutes, nothing is going to happen. You have to sit for proper hours to do your meditations, and you have to listen to the Satsangs every day. Because the mind is not going to sit idly. It is going to make you wander away and leave all of this. So, you have to keep your mind on the Satsangs and on the meditations.

We should make it a point to make a timetable. In our regular timeline, we have to keep time for the Satsangs and for doing our meditations. Because that is our true work.

Guru kas tere hoy sahaai,

Shabad kee preethi na anthar aai
Kaun vidhi kahu thohi samjhaai,
Bhaag kucch ochaa hee thai paa.

Swami Ji Maharaj says, "I understand you have not meditated and you have not been able to manifest the Master within. You have to do that. But now, I realize that your fortune is bad. You have a bad fate, because your karmas are not allowing you to do this, and you are handicapped with a bad fate."

So, it is important that you sit for meditations every day, and you will definitely get the Grace of the Master within. Your Master is within you. He's not somewhere out — He doesn't have to come from somewhere. He's very much within. And when He sees that you are making your efforts, then He will also shower His Grace. So, with your effort, and with His Grace, you will be able to manifest Him within.

Kaun vidhi kahu thohi samjhaai,
Bhaag kucch ochaa hee thai paa.
Tamogun chhaay rahaa ghat tere,
Satogun kabhi na aave nere.

Swami Ji Maharaj says, "It looks like your tamogun is overpowering your satogun." There are three powers in this world. There is Brahma, Vishnu and Mahesh. These are the three — that is, the creator and destroyer and sustainer.

With these three, they have three gunas, and these three gunas are tamogun, rajogun and satogun. With Shiva, it is tamogun. With Brahma, it is rajogun. And with Vishnu, it is satogun.

Each and every person has a mix of these gunas. In some, there is more of satogun, less of tamogun, or more of rajogun. So, each one has all the three gunas. But some are more dominant than the others. So, Swami Ji Maharaj says, "Looks like your tamogun is overpowering your satogun."

These three gunas have particular traits. Brahma, that is the rajogun, the typicality of this guna is that people are of higher intellect. So, you will find people who are businessmen, or leaders, or scientists. Typically, these are people who come who have a higher or more dominant rajoguna.

Then, the tamogun. In tamogun, it is more of people who like to eat non-vegetarian food, people who like to hurt others, to fight with the others, or to kill others. This kind of behavior is in tamogun. And it is, basically, more of the vices as we understand them.

And the satoguna is where people take to more of worshipping gods, or going to pilgrimages, doing deity worships, or all kinds of worships, or believing in higher powers. That is how these three gunas are distributed.

So, Swami Ji Maharaj says, "Looks like you have a dominating tamogun, and that is why there is no space for the satogun to act."

Tamogun chhaay rahaa ghat tere,
Satogun kabhi na aave nere.
Bhajan tu kare na kab hee sachcha,
Saran mein guru ki hai tu kachcha.

He says, "You have not been able to manifest the Master because your devotion and your meditation is not truthful." By that, He means, when sit for meditation. we may be sitting for meditation, but that may be to show others that we are sitting for meditation. Or that may be, where you are sitting for meditation, you're not doing it truthfully. You're not doing it lovingly towards your Master. Instead, you're sitting and you're thinking about your business. You're thinking about your family, children, households, all these other things are in your mind when you're sitting for meditation. And you're not truthful, because you're not really doing that meditation for your Master.

So, He says, "You are not being truthful in your meditations."

We are not able to successfully do our meditations, because we don't have that love and affection. When we are truthful in our meditations, we have that love and affection for the Master.

The mind, to remain still, needs to be drawn by love and affection.

So, when we are sitting in meditation, though we are doing our Simran, there is no love and affection towards the Master — or towards that practice. Instead, love and affection is to the world. Therefore, the mind doesn't remain still. It comes into Simran, and then again, it runs way into where we have that love focused — which is

this world outside, and our relations and other things. Therefore, we are not able to successfully do our meditation.

If we have that love and affection for the Master when we are doing our Simran, then the mind will also be focused towards our Master and towards our Bhajan Simran.

When we sit for our meditations, we have to develop that love and affection for the Master. We can sing a bhajan. All the bhajans have a lot of love and affection. And we will be able to develop that love and affection while we sit for meditation. We can start focusing better by singing the bhajan and sitting for our Bhajan Simran.

People, disciples, come and meet, who have been initiated for thirty years, forty years, twenty years, and they come, and first thing they say is, "We are not able to do our meditation."

So, the question is, "How will you be able to do your meditation when you don't have any love and affection there, when you have not had any love and affection for your Master, and you have not done your meditations with that love and affection, or you have not listened to Satsang with that love and affection, and you've never assimilated what is being said in the Satsang, and you've not thought about what is being said." Have you ever sat after a Satsang and tried to contemplate on what is being said? You have never done that. So, if you do all of these things, then you will be able to develop your love and affection. Then you will be able to do your meditation.

Jaraa si thaad maar nahi sahathaa,
Niraadhar kare jagat mein bahathaa.
Dukhon se dar kar kuch kuch lagathaa,
Gaye dukh vohi thurath fadakthaa.

Swami Ji Maharaj says, "Our devotion is also very raw." If the Master rebukes us, or He scolds us, or He admonishes us in any way, then we feel insulted. We go to the Master, and we expect that He honor us. He makes us sit properly, and He speaks good about us. We all expect all of this from the Master.

But if the Master scolds us for whatever reason, or whatever mistake we have made, or for whatever reason He scolds us, or He displays that He s annoyed with the person, then we immediately look the other way. Many people even stop devotion. They also leave Sant Mat as a result.

I've seen in Babaji's case, there were two or three people where Baba Ji scolded them for some mistake they had made, and they just stopped coming to Satsangs. They felt that they were insulted in front of others. So, they stopped coming.

Now, this is what happens. This is raw devotion. Because we are coming only with that certain expectation that we will be honored in front of the Master. And if He accidentally tells us candidly, something about us, then we don't have the appetite to digest it. So, that is the strength we are lacking. Actually, that strength will come to us when we do our meditations. When we do our meditation, we also develop that strength.

If we see gurumukhs, even if they are admonished, and beaten or scolded, or you do anything with them, they will live like dogs outside the gate — but they will still stay there. That is a trait of a gurumukh.

We have to understand that our devotion is raw, and we have to overcome that.

Another trait of our devotion is that, when we are faced with a difficulty, we immediately start doing our devotion. We start immediately showing our love and affection for Master, remembering Him suddenly. And when that situation changes, then again, the Master is forgotten. We are back in our old ways, old habits, and we are relaxed.

Naam ras paaya nahi avinaasi,
Jagat se huaa na kabhi udaasi.
Jatan koi samajh nahi ab aatha,
Guru ki mehar binaa kyaa paatha.

He says, “Those who have not got that sweetness of Naam, they have not tasted that sweetness of going within and got some experiences there, they easily get swayed outside. Then the slightest of a situation outside disillusions them completely. They get disheartened and they turn away.” This is a state, because they have not done their meditation. They have not got that sweetness of Naam within.

So, He says, "I don't see any other way of getting this work done without getting the mercy of our Master, the Grace of our Master. There is no other recourse. I don't see any other path.”

Jatan koi samajh nahi ab aatha,
Guru ki mehar binaa kyaa paatha.
Guru ki marzi kabhi na parakhi,
Mehar kaho aave kaise dhur kee.

He says, "We have never understood the Will of the Master, which He has been explaining in the Satsang so many times. We have never tried to understand what He really is trying to tell us. As long as we don't understand that, how is it that we are likely to get His mercy and His understanding?"

Guru ki marzi kabhi na parakhi,
Mehar kaho aave kaise dhur kee.
Khabar nahin paayi tai nij ghar kee,
Shabad mein surat na teri saraki.

He says, "You did not get any news of Sach Khand- Sat Lok, because you are not connected with the Holy Sound Current. Because if you were connected with the Holy Sound Current, then you would get some glimpses of the path ahead. You would have that happiness or that pleasure, and you would be in that pleasure. But instead, you are doing your meditations which are very dry. That is because you have not got connected with the Holy Sound Current."

Khabar nahin paayi tai nij ghar kee,
Shabad mein surat na teri saraki.
Maram ye man ka sabahi gaaya,
Suno radhaswami kahat sunaaya.

So, Swami Ji Maharaj, in the end, says, "I have explained in detail the state of mind and the state of the illness of the mind. And you work towards it, you work towards what I have said and try to improve this situation of your mind."

Khabar nahin paayi tai nij ghar kee,
Shabad mein surat na teri saraki.
Maram ye man ka sabahi gaaya,
Suno radhaswami kahat sunaaya.

Radhaswami.

19

Meditation Talk

10 Jan 2026 — Morning

At The Tenth Door, Or Seventh Level, We First See The Soul And Realize That We Are Not The Body — But We Are The Soul Because That Is The Seat Of The Soul

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It is said that once, King Janak, after his death, when he was going to the higher planes, he passed by hell. When he saw that the souls were struggling and they were suffering in hell, he asked the Lord of Judgment whether there was a way of relieving them from there.

The Lord of Judgment told him, "Yes, if some mahatma can give some power of his simran, then they can all get freed from here."

King Janak then sat for meditation for two hours, and he gave the power of the bhajan and simran of two hours to all the souls in hell. As a result, all of the them got freed from hell, and they came into this world.

Seeing that, Guru Nanak Sahib, in His Bani, also has said and referred, "With the momentary simran and dhyan of King Janak, with his vivek dhyan, he could free a number of souls from hell." And looking at that, the Saints have taken a cue, and They have made Simran as the core of meditation.

It is noteworthy that King Janak had this meditation, had this bhajan simran, where he had only seen the soul at the seventh level. He had just seen his own soul, and that was his power of simran dhyan. But that is not the true knowledge of one's self. The true knowledge of one's self, on one soul, is at the Par Brahm, where after a dip in the Holy Mansarovar, the soul sheds off its physical, astral, and causal bodies and it comes into its true form. That realization is the true realization of the soul.

So, King Janak had only the realization at the seventh level, yet he was able to free all the souls from the hell. This knowledge of King Janak, and his realization of his soul, was bestowed upon him by Ashtavakra. Sri Ashtavakra gave him this realization at the seventh level, where he could see his own soul. And though, at the seventh level, the soul is still encased in the physical body, Guru Nanak Sahib, therefore, says, "Just by seeing his soul in the seventh level, his simran could free all the souls in hell."

So, you can imagine the power of Simran of the soul that goes to Par Brahm. And that is the Sar Shabd, where the Sar Shabd is there. So, if the soul goes to that level, the extent of the power of Simran is enormous.

So, when we cross our nine doors and come to the Tenth Door, or the seventh level, there we first see the soul — because that is the seat of the soul. And only that is the knowledge that we get by reaching this, where we realize that we are not the body, but we are the soul.

At the time of initiation, the Masters tie the soul to the Sar Shabd. The soul, when it has descended into these three worlds, Kal has tied the knot with the mind at the level a little below the Brahm. At the time of initiation, the Master unties this knot, and ties the knot with the Sar Shabd, which is beyond Par Brahm. Therefore, it is the emancipation of the soul, or the salvation of the soul from these worlds of Kal.

So, therefore, we should do our meditations every day and leave the nine doors and come to the Tenth Door, so that we can realize who we are. We are the soul and we are not this body.

When we realize that we are the soul and not this body, then it dawns upon us that this world doesn't belong to us, and we, in fact, belong to Sach Khand-Sat Lok. And that is where we develop True Love for our Master, and we leave all our worldly attractions behind.

But as long as we don't reach there, we don't see our selves, and we don't realize who we are. We are not able to develop that True Love and affection for the Master.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

20

Meditation Talk

10 Jan 2026 — Afternoon

If You Don't Have That Commitment, Or You Don't Develop That Love And Affection, Then Your Work Is Also Not Going To Be Done

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In whatever path people followed, the gurumukhs were successful. In Pushkar Tirth, the pilgrimage of Pushkar, Brahmanand Ji was there from that pilgrimage, and he was stationed there. So, this is known from His Bani also.

When he was not yet an Attained Saint, he used to work as a stationmaster. In those days, there were very few trains. and in the station, there was only the stationmaster and one attendant.

He had been initiated by a Master. He was a gurumukh, and he used to do good meditation. Whenever he got time, he would sit for meditation, instead of whiling it away with people and in wasteful talking. So, he would use that time and sit for meditation.

Once, the train was delayed by about an hour. So, he felt that, instead of wasting his time outside, he would go in his cabin and sit and do some meditation. He told his attendant that he would be going inside the cabin and sitting for some time, and if the train came, then he should knock, and he should wake up and tell that to Brahmanand Ji.

So, he went in and sat for meditation. He was a good meditator, and with a lot of love and affection, when he sat that day for meditation, his soul's attention was withdrawn, and he achieved a state of samadhi within — inside the cabin. And it so happened that the train came and left.

So, when he got up from his meditation, it was passed two hours, and he was quite anxious. He came out and saw that the train had left, and he felt that he may lose his job because he had not given out the tickets, and people would be traveling without tickets.

So, he asked the attendant what happened — whether that train had left.

The attendant said, "Yes, of course. It has been more than an hour since the train has left."

So, he asked the attendant, "Who flagged the train off? And who sold the tickets? Did people go without tickets?"

The attendant was very surprised, and he said, "Why are you asking this? Because you have flagged the train. You waved the flag. You rang the bell. You sold the tickets. You did everything. I saw you with my own eyes."

So, Brahmanand Ji got very surprised, and he ran back to check. In his cabin, he found that, in the drawer, all the money was kept, the sales of the tickets were noted, and the register was complete. Everything was up to date. Then he realized, "I was in a deep samadhi, contemplating on my Master. So, it must have been the Master Who has done my duty."

Then that convinced him that, indeed, it was his Master Who had done all of this. And with folded hands, he prayed to his Master, and he said, "You have done all of this, and now I am convinced. So, I will do Your work, and You do mine." Thereafter, he gave his resignation to his job, and he was doing his meditation.

So, after that, he did a lot of meditation, and he became a great Yogi. He has written more than five hundred bhajans, and they are all worth reading. They are full of love and affection for his Master, and they sing the praise of his Master. And his pangs of separation from his Master come out in those bhajans. He also became very popular there in Pushkar, which is a pilgrimage. He was from that place. So, he is very well known in that place.

Kabir Sahib has also said, in His Bani, "It is very difficult to get that love and affection for your Master — that commitment towards your Master. But also, if you don't have

that commitment, or you don't develop that love and affection, then your work is also not going to be done.

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to our Bhajan and Simran.

21

SATSANG

10 Jan 2026 — Afternoon

How Can Someone Say That He Is All Right When He Is Going To Be Chased By Old Age And By Death — These Are Situations Nobody Is Going To Ever Escape

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The paathi sings the Bani of Sant Kabir Sahib...

Kabir garv na keejiye,
Kaal gahe kar kesh.
Kabir garv na keejiye,
Kaal gahe kar kesh.
Naa jaane kith maarihe,
Kyaa ghar kyaa pardesh.

This is the Bani of Param Sant Satguru Kabir Sahib. In this Bani, Kabir Sahib is trying to awaken the souls. The name of the Bani is called 'Chetavani'; that is, to 'warn or awaken the soul'.

Kabir Sahib, in this Bani, says, "Do not have any ego about anything in this world, because Kal is sitting on your head. He is sitting on everyone's head, and your hair is in Kal's hand. Whether you are in your country or outside of your country, wherever you are, your hair is in his hand, and he can pull it and pull you up anytime. So, whenever your time is fulfilled here, Kal pulls you up."

This world that we are in is called 'Mrityu Lok'. Mrityu Lok means 'world of the dead'. So, whatever is born has to die. That is the cycle of life and death. So, there is birth, and then there is death. That is permanent.

Whatever possessions we have today all belong to Kal and Maya. We should remember that we came into this world empty-handed, and when we leave, we are also going to leave empty-handed.

Since the time of birth to the time of death, whatever is going to come and go from our possession, that is predestined. It is as per our Pralabdh karmas. They all belong to Kal and Maya. But because of our ignorance, we start associating with those possessions. We start believing that those possessions are actually ours.

This is a world of discontinuity. There is nothing permanent here. Whatever possessions you have, may be with you for some time, then they will go. So, we are sad because we lose these possessions. We lose what we start believing to be ours. And because there is nothing permanent, that loss is going to be definite. So, we keep making ourselves unhappy in this world.

Ravana also started believing that he was immortal. Both Ravana and his brother Vibhishana, both did penance for a long time, and they pleased the Lord Brahma, who was their Lord.

Brahma got pleased by their penance, and he granted them a boon. They asked for immortality, and they were given Nectar. So, both of them drunk Nectar. And Ravana had also got a lot of power from his earlier austerity done for Shiva, who had granted him a lot of powers. So, he felt now he was invincible because he had a lot of power also, and he was immortal. So, he started believing that.

So, he became so invincible that he even attacked heavens and he controlled heaven. There was a lot of gold in heaven, and he used to like gold. So, he made his country, his palace, and everything around him of gold, which he got from heaven. He also started feeling he was completely invincible. But eventually, he had also to die and leave everything behind.

Kabir Sahib also says, “He had one hundred thousand sons, and he had one hundred and twenty-five thousand grandchildren.” Such a big family, yet today, there is no one to light a lamp in his remembrance. It is the same Sri Lanka that is there, his kingdom, but nobody lights a lamp for him.

So, Kabir Sahib cautions us, "This world is Mrityu Lok, and nothing is permanent here. All the possessions that we will get here are not permanent and will have to be left behind."

The point of telling this is that we will stop chasing these possessions and we will move our love and affection from these possessions to the feet of our Master. So that we then are able to fulfill the purpose for which we have come into this world.

Aaj kaalha ke beech mein,
Jangal hogaa baas.
Aaj kaalha ke beech mein,
Jangal hogaa baas.
Upar upar har phire,
Dor charenge gaas.

Kabir Sahib says, "After we die, we will either be buried, or we will be put on a funeral pyre, and we will be reduced to ashes — to a handful of ashes. And He says, "After some time, farmers will grow crops on your ashes." That is how this world keeps moving. Where there have been cemeteries, there are villages. Where there were villages, there are cemeteries. People do their farming on the ash of people who are dead earlier.

And for those who are buried, He says, "Animals will be walking and treading over your tomb, and they will be eating fresh grass, which would be growing there." So, that is what is reduced from this precious body which we believe is ours.

Kabir Sahib says, "This body, which is our prized possession and which we spend our time taking care of, after death, we will go to the Lord of Death, and this body will be left here. This body will either be reduced to a handful of ash, or it will be trod upon by animals grazing grass, and people will do farming in course of time on that ash, and it will serve as fertilizer for their plants." So, this is what will be reduced from our bodies.

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When Karna, in the Mahabharata, was injured, and on the eleventh day he was lying dead. He was lying hurt with a lot of arrows, and he was bleeding. In those times, in the war, there were ethics in war. They would blow the bugle in the morning and war

would start. And at end of the day, they would again blow the bugle, and war would temporarily stop till the next day. So, the people could go back, get bandaged, take care, and come the next day to fight.

So, on the eleventh day, Karna, in the Mahabharata, was injured, and he was dying, the bugle was blown in the evening and everyone returned.

When people would return, there were so many bodies strewn around. There were so many kings who had been killed in the battle. So, the people, the warriors, what they would do is, they would take away all the precious ornaments of these kings or warriors. Many of them were very rich kings. They were adorned with a lot of gold and diamonds and gems. So, all these would be taken away. They would be cut off, or all these people would take everything away. Like that, even Karna was a great king, and he was also adorned with a lot of gold on him.

When he was lying there, because arrows had pierced him through and through his body, he was lying there on those arrows. People took away all his belongings. They took away all the gold that he was adorned with. And then he was lying there and everyone left. Only two people remained on the battlefield, that was Krishna and Arjuna.

Krishna told Arjuna, "Today, you are going to see the death of a great warrior. He is not only a great warrior, he is one of the most generous and kind-hearted persons the world has ever seen, the world has ever witnessed, in the past, or in the future. So, you will see that."

Then Krishna took the form of a brahmin, and he also made Arjuna in the form of a brahmin, and he said, "Okay, let us go and see."

So, they went to where Karna was lying, and as a brahmin, he told Karna, "I want something from you. So, please give me some ornament or something like that. I am here to take something from you."

Now, Karna was called 'Dhanveer Karna', or he was called the 'Generous Karna', because he never would bother to see what he was gifting. He would just see the person in front of him — whoever was asking him anything — he would always very generously offer it. Whether it was crores of rupees, or it was some other gift, he never bothered

about how much money he was going to lose by giving that gift. That is how he had this name of Karna, 'Generous Karna', given to him.

So, when the brahmin came, there was no gold left on him, and he said, "You should have come a little earlier, now I have no gold left here. But I will never let you go disheartened. You bring me a leaf or something, and with whatever I have, I will write it down. You take it, go home, and you collect it from my wife."

The brahmin said, "This is not possible. I cannot possibly do this, because if I get you some leaf or something to write on, you are going to write with your blood. And if I take that letter of your blood and tell your wife to give me something, in return, they are going to beat me there. So, this is not something I can do."

Then Karna felt, "I still don't want to let him go disappointed." And then he remembered that, in three of his teeth, he had a filling of gold. So, he said, "Okay, I still have some gold on me. I can give you that. You go and bring me that stone nearby, and I will break these three teeth. And I will give you that gold."

So, again the brahmin said, that is Krishna, said, "Look, I cannot do this. I cannot possibly bring a stone to a dying and injured man and tell him to break his teeth and give me gold. This is not something I can do. So, you think of some other thing."

Then Karna felt, "I cannot let him go again disappointed. I have to give him something."

So, despite the pain and all the arrows that he was riddled with, he himself went rolling down to that stone, and he picked up the stone to break his teeth. When he did that, Krishna came into the form of Vishnu. He showed him his avatar of a hundred hands, his Vishnu avatar.

When Karna bowed down to Vishnu, he said, "I am indeed fortunate to get your darshan."

Vishnu told him, "I am very pleased to see your generosity. So, why don't you ask, take a boon, ask anything you want, and I will grant it. If you want, I will rewrite this war. I will make you alive again, and I will make you the king and the owner of all of what is lost in this war. You can recreate everything."

But Karna told him, “Look, I am a kshatriya. When a kshatriya is on his deathbed, it is an insult to the kshatriya to beg for life and hope for life again. So, I cannot ask you that.”

But then Vishnu insisted, “You please ask anything you want; I will give you. I’ll grant that boon to you.”

Karna kept refusing, but finally, Karna said, “If you are insisting so much for a boon, then do one thing. You burn my body, after I am dead, you burn my body on a funeral pyre where nobody has ever been buried or burnt or cremated. You grant me that boon.”

So, Vishnu said, “That should not be a problem.” And he granted him the boon.

After he granted him the boon, after some time, Karna died, and both Arjuna and Krishna came back in their form. Then Krishna called for wood to light a fire to place Karna's body. But he had to place him where nobody had died before. So, he summoned Mother Earth, and he bowed down to Mother Earth, and said, “Please, show me a place on your back where nobody has been buried or nobody has been cremated.”

Mother Earth started laughing, and she said, “Look, I have seen millions of Krishnas before you, and millions of Karnas before you. You are not the first one to make a wish like this. Forget lighting a pyre. I don't have a place for a needle to be kept where nobody has died before, nobody has been buried, or nobody has been cremated. There is no place on my entire back, that is on the entire earth. There is no such place. That is how it is.”

Finally then, Krishna set out his left hand, and he said, “You place all the firewood on my left hand and I will light it. I will cremate Karna on my left hand.” So, he was the only person who was cremated like this.

Haad jare jyon laakadi,
Kesh jare jyon gaas.
Haad jare jyon laakadi,
Kesh jare jyon gaas.
Sab jag jarathaa dekhi kari,
Bhaye kabir udaas.

Kabir Sahib says, “When the body is cremated, the hair burns like hay, and the bones burn like wood. And this body which we have maintained like gold, that also is reduced to a handful of ash.”

So, when a person dies, there is nobody, no near and dear ones come to protect in that difficult time. It is only the Master who comes and helps the soul in that difficult time.

Jhoothe sukh ko sukh kahe,
Maanat hai man mod.
Jhoothe sukh ko sukh kahe,
Maanat hai man mod.
Jagat chabena kaal ka,
Kuchh mukh mein kuchh god.

Kabir Sahib says, “We so preciously hold on to everything here, but you are actually nothing but a chabena of Kal. Chabena is in U.P. They roast gram, and they roast various things — like wheat and gram, or peas and grains. When they roast all of these and mix them, and they eat this as a snack, that is called chabena.

Kabir Sahib says, “You are like the chabena of Kal. He has some in the mouth, some he is holding in the hand, and some he has in the bag. So, this is what you are, and it is true. Because when a worldly person dies, before he goes and he is presented to the Lord of Judgment, he has to pass through the jaws of Kal. There, Kal actually chews that soul. And that pain is something. It's a terrible pain. It is not something that someone has gone through before. So, he is chewed by Kal, and then he is presented before the Lord of Judgment. This is actually a curse of God Almighty to Kal. God Almighty had cursed him, “You will chew one hundred thousand jivas every day.” Therefore, Kal has to eat one hundred thousand jivas every day, following the curse.

So, Kabir Sahib says, “This world is all subject to that death, and everyone is like a chebena of Kal. Some he's eating in his jaws, he is chewing them, and some are in his hand. Some are in his bag.”

The Mahatmas don't say this to scare you. This is the reality. This is what is actually happening. Even in the Anurag Sagar, there is a mention of this. When Kal went to God Almighty, he pleased God Almighty and asked for a boon to create these worlds. God Almighty gave him a boon and gave Maya to him to help him create these worlds.

Maya was so attractive and so beautiful that Kal, after he got her down, he swallowed her, and he took Maya in his stomach. God Almighty then was very annoyed with this behavior. He said, "I have sent Maya there to create, and Kal has eaten her." And so, He sent Kal's elder brother, Yogjit — that is Kabir. He sent Yogjit, and He told him, "You take out Maya, and you beat Kal."

So, when Yogjit came down, he had a fight with Kal. And then he beat Kal, and he removed Maya from his stomach. That is when God Almighty cursed Kal. He told him, "You have swallowed Maya, whom I have given for creation. So, now you will have to chew one hundred thousand jivas every day as a curse."

Kusal kusal hi poochhate,
Jag mein raha na koye.
Kusal kusal hi poochhate,
Jag mein raha na koye.
Jara mue na bhay muya,
Kusal kahaan se hoye.

Kabir Sahib says, "When we greet people, when people come and greet each other, they say that 'we are fine'." Someone asks the other, or when someone goes to meet Baba Ji, He asks how you are, and he says, "I am fine, everything is fine with your Grace and the Grace of God Almighty."

But Kabir Sahib says, "How can someone say that he is all right when he is going to be chased by old age and he is going to be chased by death?" Because these are situations that nobody is going to ever escape. These are forms of suffering, so they will have to go through this.

Paani kera budbuda,
Asa maanus ki jaat.
Paani kera budbuda,
Asa maanus ki jaat,
Dekhat hi chhip jaayegi,
Jyon taara parbhaat.

Kabir Sahib gives us an example of how frivolous the lifespan is. He says, "It is like a bubble of water, and it looks very beautiful. But it is very temporary, and it bursts very quickly. It is not permanent." Like that, in the night, we see the starry sky. There are

so many beautiful stars, and they are all twinkling. And in the day, when the sun rises, all of them vanish. So, like that, our life is also not permanent. It will come to an end.

Therefore, Kabir Sahib, in His verses, is trying to draw the attention of the short period that we have this precious life for, and the purpose for which this life has been given. He is trying to caution us to use it for that purpose.

So, Kabir Sahib cautions us, "If we do not meditate, we don't do our Bhajan Simran, then the burden of our karmas increases, especially for satsangis, because we already have the Pralabdh to redeem, and then we also have to redeem our Kriyaman, that is the karmas that we have done or incurred in this life." Because Masters want you to redeem both the Kriyaman and the Pralabdh and then take you from here. They don't want you to come again in this world and have another life and redeem those karmas in that life. So, therefore, you have a double burden of clearing those karmas. And if you don't do your meditations, then you are not able to get rid of the Kriyaman karmas. Pralabdh is, anyways, there for you to bear.

Therefore, in the end, it becomes very difficult, and there is a lot of suffering. And this suffering comes in the form of some major illness, where someone is bedridden for months together, or some cancer, or something like that, some major illness, major pain has to be endured to get rid of both these karmas.

We always, all the satsangis, always feel, "We are the disciples or the initiates of such great Masters, and how come we are going through this ordeal or this suffering? It should not have befallen us, because we had such great Masters." But the introspection we have to do is, how much did you follow Them? Did you even follow twenty-five percent of what They were trying to tell you to do? Have you done your Bhajan Simran?

I know of a satsangi who was in the nearby village, and he was an initiate. But despite being a satsangi, he took to wrong practices. He happened to find a book written on some shastras, on some scriptures, and some tantras, and things like that. He took that book and he started fooling people. With the little knowledge that he gained from there, he would fool people.

But nearby, in the village, people knew that he was a liar, and these kinds of things are done by liars. So, he was, anyways, a liar. And instead of doing it around his village, he would travel thirty, forty kilometers, fifty kilometers, where people didn't know him.

And there, some innocent person, he would befriend and fool like this, with some mantra or tantra, and tell him something like that. That way, every day, he would earn some few thousand rupees, which they would innocently pay him. And, that way, for eight years he did this.

He was from Guddella only, from our village there, where the ashram is. And he was a satsangi. He did this for eight years, and then he was paralyzed from below the waist. He could not move. The upper part of his body was fine, so he would eat and drink normally, but he could not move at all. So, in the same place, he would pass urine and pass his stools, it was very messy. His wife had to take care of him. So, he went through this ordeal.

So, his wife — poor lady — had to take care of him, and one or two years after that, she used to keep asking when he was going to pass away. Because she had to do all of this. And then his son and his daughter-in-law left the house, and they started staying in the city. The whole house was stinking and he was there. But then, in two years, how could he go? He had to pay off his karmas. So, he lived like that for eight years and then died after eight years.

So, that way, the disciples don't see when they are doing the bad deeds. When they are sinning, they don't see things. And when they have to pay for those sins, then they start thinking, "How come it has happened to us? We have got such a great Master, and this should not have happened to us."

Paani kera budbuda,
Asa maanus ki jaat.
Paani kera budbuda,
Asa maanus ki jaat.
Dekhat hi chhip jaayegi,
Jyon taara parbhaat.

Radhaswami.

22

Meditation Talk

11 Jan 2026 — Morning

That Is What Sant Mat Is About — You Have To Leave Your Ego And Your Intellect Aside, And Follow What The Master Is Saying

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Saints and Mahatmas have unlimited love, devotion, and dedication towards Their Masters. That is why, day and night, They are lost in the love of Their Masters.

For a second also, They don't allow Their contemplation to be outside in this world. They are constantly thinking about Their Master and contemplating upon Him.

Guru Nanak Sahib has said, "If I don't think of the Master for a second, then it feels like I have passed fifty years." That is the kind of love and affection They have for the Master.

If we even have half of that love and affection towards the Master, then in this life only, we will be able to get salvation. We will be able to go to Sach Khand-Sat Lok.

First, we have to develop that love and affection at the feet of our Master. And then, with His Grace, we manifest the Holy Sound Current. Then that Holy Sound Current takes us back to God Almighty.

Amar Dev Ji, Who was the third in succession of Guru Nanak Sahib, was quite old — He was about a hundred and eight years old — and He had to determine His Successor. So, He called all His disciples, and He made them prepare the chautras, which were basically a covering for the trees. Around the trees, you make a small platform kind of a thing.

He asked everyone to make these chautras, which were about five feet in radius around the tree, and about two feet in height. So, it was like a platform to sit. And there were

hundreds of trees, and all His disciples started preparing, in good earnest, they started making them. But then He would come in between, and then say, "This is not right. You break it out, break it down, and then rebuild it."

That way, He would keep doing it. He would keep coming and asking them to reconstruct it.

So, some people constructed two times, four times. Some people did it six times. Some people did it ten times. Then they started feeling, "Perhaps, He has become senile. He has become old and He's not understanding or seeing if we have made such nice platforms. But He still, somehow, finds them defective."

So, slowly, slowly, all the disciples stopped constructing, and they moved away. Gradually, all the disciples stopped making them. But only Ram Das Ji continued to make chautras.

Then they would come and tell him and discourage him to continue. They told him, "Look, Master has become quite old. At the age of a hundred only, the memory starts leaving and people become senile. He is a hundred and eight years old. So, you leave it. It is a wasteful exercise."

Like that, they were trying to discourage him from continuing. But then Ram Das kept making those, and reconstructing those. He would tell them, "You don't tell anything about my Master. If you want, you tell me, and if it takes me a lifetime to make these chautras, I will continue to do so."

It is said that he broke down and reconstructed seventy times. So, Amar Dev Ji then finally took Ram Das Ji and He made him the Successor.

That is the love and affection gurumukhs have for their Masters. Whatever the Masters say is right for them, irrespective of what they may think is right or wrong. But whatever the Master says is the truth — and they follow that.

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Once, Kabir Sahib had a bundle of thread which He used for weaving — a bundle of silk. And it was a big bundle. He came into the room and He dropped it down — and it was very visible below. He told Mata Loi, "I can't find that bundle. Can you search for me?"

So, Mata Loi saw that it was very obvious. It had fallen down and it was visible. But He had told her to search, so she started searching. For some time, she was looking around.

Then, He told her, "Arre*, you are also making a mistake." It was afternoon, and it was bright sunlight. He told her, "Look, I think you are not able to see it because of the darkness. So, you light a lamp."

** 'Arre' is a Hindi exclamation meaning 'Oh' or 'Hey'; sometimes used in an expression of surprise or teasing*

So, she lit a lamp, though it was afternoon and there was bright sunlight. She lit a lamp and she started searching. And she kept doing it for some time. And then He asked her, "You are still not able to find it?"

She said, "No, I'm still searching."

So, He said, "Should I search for it?"

She said, "Yes, okay, You please search for it." Then He picked up that bundle. It was just down below, and very clearly visible.

Then He told her, "See, here it is."

So, that is the gurumukhta. That is how disciples — even if it is in plain sight — if the Master is saying something, they follow what the Master is saying.

This is what Sant Mat is. You have to leave aside your intelligence, your smartness, your intellect, and follow the instructions of the Master. That is what Sant Mat is about. You have to leave your ego and your intellect aside and follow what the Master is saying. Because the mind is a devil, and it doesn't allow you to follow the instructions of the Master. It continuously takes you outward and makes you start thinking and contemplating on all outward things. It doesn't allow you to come towards your Master.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to Bhajan and Simran.

23

Meditation Talk

11 Jan 2026 — Afternoon

Getting Experiences Takes Time And It Is Also A Result Of Our Karmas — Some People Get Them Earlier; Some People Get Them Later

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Swami Ji Maharaj has said in His Bani, "Do your contemplation of the Master, because without that contemplation, you will not be able to get your salvation." So, Masters have equally emphasized the importance of contemplating on the Form of the Master at the Eye Center – like they have done for Simran.

By doing Simran, our mind gets pure. By doing the contemplation of the Master, the faculty of contemplation, that gets pure.

The Five Holy Names that are given at the time of initiation are the Names of the Lords of the higher planes, Who have never come in this world — Who have never taken an avatar and come into this world. They are very pure beings, and by taking those Names, we also purify our mind.

The Master, with the Grace of His Master, has gone within and He has gone to God Almighty — He has realized God Almighty. So, He is also a very pure form. His physical body is also very pure, and He's very pure within. So, by contemplating on the Form of the Master also, we get the benefit of that purity.

When we contemplate the Form of the Master, we see glimpses of the Master, it comes and goes. Many times, we get a glimpse for some time, sometimes for a fleeting second. This is because our faculty of contemplation is not pure, and the Form of the Master is very pure. That Form of the Master cannot stay in an impure place. Therefore, it keeps coming and going.

Therefore, Simran is emphasized. When we do Simran, we purify the mind. And with that, we are also purifying our faculty of contemplation. So, when both of these get purified, then we are able to gradually hold that Form of the Master in contemplation within.

Therefore, we have to do our Simran to purify our mind. As long as we are not able to purify the mind, we will not be able to get that contemplation. As long as we do not get that contemplation, we cannot stay focused and go within. Therefore, we will not get that satisfaction.

Getting an experience is also a result of our burden of deeds — the Pralabdh karmas — that have been written out for us. Past impressions that we have, if we have some good past impressions, like in our previous births — we have done some devotion, some meditation, and now we have this life — whoever has these good past impressions, they may get some more experiences.

So, like that, it takes time and it is also a result of our karmas. Sometimes, we get some experiences. Some people get them earlier; some people get them later.

Make a timetable for yourself. Every day, sit for meditation according to that timetable till it becomes a habit. If we don't do that, we don't do our meditation every day, then the mind quickly deceives us. It makes us wander away and doesn't let us remember our meditation — and time passes. Then it is again difficult to get back and sit in meditation until we gather for a program like this.

We should not look at meditation as a burden. We should do it lovingly, and we should remember that is the very purpose — that is our own purpose — of coming into this life.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to our Bhajan and Simran.

24

SATSANG

11 Jan 2026 — Afternoon

You Do Not Have Any Outward Enemy Or Foe — If There Is An Enemy, He Is Sitting Within You — He Is Your Mind

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The paathi sings the Bani of Swami Ji Maharaj...

Guru mein gunahgaar ati bhaari,
Guru mein gunahgaar ati bhaari.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, it is written on behalf of a devotee who is telling his Master what kind of deficiencies he has, and he is praying to the Master.

Whenever we sit for meditation, we should always pray at the feet of our Master, and we should pray, "Master, we are sullied and we are sinners, and please forgive our sins, and please forgive the burden of karmas that we carry. Whenever we sit for meditation, our mind takes us away from our meditation. It doesn't allow us to do our Simran. So, please shower your Grace on us so that we can use this time and do our Simran and Bhajan properly.

When we sit humbly and with devotion, then we can hope to do better meditation — when we are praying at His feet, before we start meditating.

In this Bani, a disciple talks about his shortcomings, his vices, and he is praying before the Master. So, this is that Bani.

This Bani also illustrates all the shortcomings that a disciple has, and the disciple prays to the Master to ask him for forgiveness, and to set aside all these vices and shortcomings.

In this very first line, he says, “Master, I'm a criminal. Please, forgive me, because I have not followed what you have been saying. So, please forgive me.”

Guru mein gunahgaar ati bhaari.
Kaam krodh aur chhal chaturai,
In sang hai meri yaari.

He says, “I'm full of vices. I've got lust. I'm filled with lust. I'm filled with anger. I'm filled with deception, and I have been showing, outwardly, a different persona. So, I have all these vices.”

He prays to his Master, “You are God Almighty, and you are capable of getting me rid of all these vices. If you shower your Grace upon me, then I will be able to get successful in getting rid of these vices. Otherwise, I cannot rise above them.”

Kaam krodh aur chhal chaturai,
In sang hai meri yaari.
Lobh moh ahankaar irsha,
Maan badaai dhaari.

Then he says, “I have ego. I have attachment and ego. And I crave for high status, and I'm not able to get myself aloof from this.”

So, he prays to his Master, “Please, shower Grace upon me so that my soul goes in a bit, and I get the pleasure of doing meditations and I improve.”

Lobh moh ahankaar irsha,
Maan badaai dhaari.
Kapati lampat jhootha hinsak,
As as paap kara ri.

Then he says, “I am sly, and I have caused hurt to a lot of people. I have been driven by my mind, and I have sinned a lot. So, O great Master, You please shower your Grace on me, so that I can overcome these sins.”

These disciples are gurumukhs, but despite being gurumukhs, they are writing this out of humility, and they are praying to their Master for helping them.

Kapati lampat jhootha hinsak,

As as paap kara ri.
Dukh niradar saha na jaai,
Sukh aadar abhilash bharaari.

Then he says, "If anyone disrespects me, I cannot bear it. I cannot bear any sorrow, and I cannot bear any difficulty that comes my way. I am looking out for happiness, and I am looking out for people to respect me. So, please shower Grace upon me so that I can shower love and affection to others also —and I develop that trait; I develop that compassion; I develop that gratitude; and I develop that continence within me; and I overcome all of my shortcomings."

Dukh niradar saha na jaai,
Sukh aadar abhilash bhara ri.
Bhinjan swaad adhik ras chaho,
Man rasna yahi chaat padaari.

Then he says, "I chase tasty food, and if something tastes good, I eat more. I'm not able to control the food, and as a result, I'm not able to sit in my meditations."

Swami Ji Maharaj at a very young age, for eighteen years, He sat inside a room, and He used to eat only one roti in a day. And on that basis, He used to do His meditation, and He got the progress within. Then, after that, He started preaching Sant Mat.

So, we tend to eat much more than what is required by the body. I've seen in the ashram also, so many people come. There are people who come and eat only one roti in a day. They drink some dal and have only one roti, and yet, they are very healthy. So, the body actually needs very little food, but we tend to overfeed the body. And because we overfeed it, it causes all kinds of illnesses.

That is how we also become lazy. We cannot get up in the mornings for meditation, and it attracts all kinds of illnesses also, overeating.

So, for meditation, we need to talk less, eat less, walk less, and sleep less. These are four important keystones for meditating.

If we get used to sleeping more, then our body wants more sleep. And if we sleep less, then the body is okay with that less sleep also. So, it depends on how we are habituating the body.

Now, it is important that we should have a fit body for doing meditation. And in our younger age, it is, therefore, advised that it is easier and better to do meditations, because the body is stronger, it is fitter.

At a younger age, it is easier to do meditations. There are lesser illnesses, and lesser ailments, and we can sit for longer hours. But as we grow old, we are surrounded by more illnesses, more ailments, and we are not able to sit that long also.

We get blood pressure problems, and we get diabetes, or sugar problems. And once these two come, then a lot of other illnesses start coming.

Bhinjan swaad adhik ras chaho,
Man rasna yahi chaat padaari.
Dhan aur kaamin chit basaaye,
Putra kalitar aas bharari.

He says, "We are swayed by our tongue. We are so much overpowered by our tongue and our need for good taste. So, we end up eating. And at home also, we should always remember that whatever food is coming our way, we should accept it as Parshad and eat it as Parshad. But many times, we don't like the taste. There is more salt, or less salt. And then, there are a lot of clashes in the houses, and people who are cooking the food are unnecessarily harassed.

So, how much an ego can affect, we can see in the case of Rajjab. Rajjab was a Saint, and He was the Successor of Dadu Dayal.

* * *

Once, Rajjab was invited by a wealthy person for a meal. He had a luncheon at 10:30, and He was staying at a slight distance from where the ashram was. And morning, at 10:30, He had to go for that lunch. So, Rajjab Ji got ready, and along with Him, another ten to fifteen people also got ready to go with Him for lunch.

In those days, the preaching was new. So, there wasn't so much of a distinction between the Master and disciples. They treated them as friends, and everyone got ready to go, because everyone felt they were all invited. So, all of them left, about ten, fifteen people, towards the luncheon.

And, as they were walking, there was a beggar on the way. And that beggar saw all these nicely clad people, and he felt that maybe they could arrange for some food for

him. So, he approached them, and he pleaded to be given some food, or some help, so that he could eat, because he had not eaten for two, three days.

So, when he said that, Rajjab felt, "Anyways, we are also going to eat, so he might as well join us for eating." He told the beggar, "Okay, we are also going to eat only. You join us for the lunch." So, Rajjab told him to join all of the group for lunch.

Now, all these other people, while they were walking towards the village for lunch started whispering between themselves. They were unhappy because Rajjab had got this beggar in between. All of them were well dressed, and they were all set for having a good lunch, and then suddenly, this beggar comes with stinking clothes and torn clothes. As a group, it was looking odd with that beggar with them.

So, they were thinking and talking to each other, saying, "You know, there was no need for Rajjab to take this beggar also. He could have given him fifty paise, or one rupee, and asked him to go and eat somewhere. There was no need to bring him along." Anyway, all reached the village, and they reached the house of that wealthy person, and they were all asked to be seated for lunch.

When they were all seated, everyone was seated, and these plates were kept in front of them. But the beggar was kept outside the house, and they kept a leaf on which they would be serving him outside.

Now, Rajjab felt, "Maybe these people may not serve him, because he is sitting outside." So, Rajjab insisted that he should also be called in and be seated inside. So, He made him sit next to Himself. He made him sit next to Rajjab, and again there were quite angry whispers in between, all these other people who were sitting. But nevertheless, he made him sit next to Him. And while they were all being served, Rajjab was insisting that he be fed well, so he would eat a little food, and make sure that the beggar was given a lot of food, and he would be satiated completely.

So, all of that happened, then everyone, after their stomachs were full and the lunch was done, they all got ready to leave. And along with them, the beggar also got up to leave along with them, and he also started walking back with them.

When they were walking back, all of them towards the ashram, these others could not hold back, and they finally spoke to Rajjab Ji. They told Him, "First of all, there was no need to take this beggar along. And then You gave him the kind of treatment that

was absolutely not required. You made him sit next to You and gave him a lot of respect. It was all uncalled for. So, what is it now? He is going to come back to the ashram?

So, Rajjab Ji remained silent. Then someone said, "Are you giving him all this good treatment, You want to make him Your Successor?"

Now Rajjab Ji got annoyed by this statement made by one of them, and then He said, "Okay, I'm going to take him back to the ashram now." So, he told the beggar, "You come along with me to the ashram."

When He reached the ashram, Rajjab Ji gave him some soap, and gave him a clean pair of clothes, and He told him, "Go, have a good bath, and come and meet me."

He had his bath, and wore new clothes, and he came. Rajjab Ji took him in a room, and then He initiated him there, and He showered Grace on him so that his soul went within.

Thereafter, he got good experiences, and he used to relate those experiences. And eventually, Rajjab Ji made him His Successor. And he continued. He succeeded Rajjab Ji. And further, Rajjab Ji also cursed the seat, and He said, "Whoever sits and preaches from here, even if he is a multibillionaire, he is going to be reduced to a pauper — and he is going to have a problem eating food also."

So, even now, in that ashram, after several Successors, the situation is similar. They are all in a very difficult state of poverty. So, this is how people affect themselves by their own egos.

Dhan aur kaamin chit basaaye,
Putra kalitar aas bharari.

Then the devotee prays to the Master. He says, "I am filled with desire, and I am filled with desires, that I have a good spouse, and then, I have good children, and then, the children fare well, and that we, as a family, are wealthy. So, these kinds of desires are filling my within. So, please shower Grace so that I can free myself from these desires."

Dhan aur kaamin chit basaaye,
Putra kalitar aas bharari.
Naana bidhi bhukh paavat paapi,

To bhi yah kartoot na chhaari.

The attachment is such a thing that, when one has children, then he has grandchildren, and he is attached to his grandchildren. And further, his family expands and he continues to be attached everywhere. And despite all kinds of problems he is facing because of these attachments, because of these relations, he still remains in that state because of his attachment to his children.

So, how ever much they ill treat him— even if he stays hungry and they don't feed him well and they disrespect him — he even then he is swayed by his attachment for them. And even then, after going through all of this, he is still not thinking of devotion. He is still attached in those same relations.

* * *

There was this old person, and his house was next to the road. Once, it so happened that, from an argument or something, his grandson slapped him. And being an old person, they are used to murmuring and shouting and saying all kinds of things. So, he went outside on the road, and he was shouting and murmuring about his grandson, and he was saying, "Look, I have made this house, and I have bought the farm, and I have created the wealth, and yet, this boy, who was born just yesterday, he comes and slaps me." So, all this he was screaming and howling on the road.

So, that old man was shouting and murmuring outside, and he was abusing his grandson for having slapped him and kicked him, and he was hoping that some passerby will lend an ear to him and he would listen to him and help him.

But then, people are used to just listening and walking away. So, people would listen and just walk away with their heads down. This went on for half an hour. He was shouting outside, screaming and abusing his grandson, "He kicked me and I built this house and I did so much, here and there. And this boy, born yesterday, he slapped me, he kicked me." So, nobody bothered.

After about half an hour, one sadhu happened to pass by. The sadhu saw this man wailing outside, and he stopped to listen. And then, this person found that sadhu listening to him, and he related the whole thing —everything, from how he built his wealth, house, farm, everything, and how he had children, and his grandson, and now this grandson slaps him and kicks him, and all that.

So, the sadhu listened to all of that very patiently, and at the end of it, the sadhu told him, “Look, I understand you are in very deep grief because of what your grandson has done unjustly to you. But I see that very little life is left, so why don't you make the best of this purpose of life. You leave all this, and you come with me to my ashram. And for the remainder of your life, for a few days that are left, you do some meditation, and you do what I'm telling you, and you’ll make good your life.”

Now, the anger shifted from the grandson to the sadhu. So, now, “That grandson,” he said, “Let him live a hundred years. Let him do anything to me. He is still my grandson. So, I have no problem. Let him do all that. Who has sent you, and why are you advising me to leave my house?” And with all that, he started abusing — half an hour — he abused the sadhu after that. And after all of this, the sadhu patiently heard and he then bowed down to that old man. He bowed down, and said, “You are great Maya. You are great.”

So, this is what attachment is. You may face all kinds of things, but eventually, you are driven by your attachment.

Naana bidhi bhukh paavat paapi,
To bhi yah kartoot na chhaari.
Yah man dusht kaal ka chera,
Nit bharmaavat nidar hua ri.

He talks about the mind now, and He says, “This mind is an agent of Kal. He is a disciple of Kal, and he comes from Brahm. He's here to create illusion and move you away from this Path.” Because he has been ordered by Kal that you should not leave the compound of Kal. So, he makes sure that you stay rooted in this world. And he makes sure that, whenever you sit for meditation, he will bring everything about this world in front of you, and make sure that you don't meditate upon your Master, and you don't do the things that He’s telling you. And instead, he makes you wander away from there.

We see in our own cases, when we go back and we get busy in our work, our business and families, the mind makes sure that we are not reminded of Satsangs, makes sure that we do not follow the routine of sitting for our meditations. He keeps us away — completely busy — in all the other things that we are doing. So, he is ensuring that we don't leave the compound of Kal.

So, Mahatmas say, "You do not have any outward enemy or foe. If there is an enemy, he is sitting within you. He is your mind." So, don't listen to your mind, listen to your Master. And if you do that, then, in this life itself, you will get your salvation.

Yah man dusht kaal ka chera,
Nit bharmaavat nidar hua ri.
Jab jab chot pari dukhan ki,
Tab tab dar kar bhajan karaari.

He says, "This mind is a disciple of Kal. But when we are faced with some difficulties, the mind also makes us do our meditation. We sit for meditation to overcome that difficulty or that ailment. Once that is done, once we have overcome that difficulty, again we go back to our old ways."

Jab jab chot pari dukhan ki,
Tab tab dar kar bhajan karaari.
Dekho daya mehar satguru ki,
Usi bhajan ko maan liyaari.

He says, "Look at the greatness of the Master and His Grace. When we do this meditation to overcome our ailments or our sorrow, He accepts that as our meditation, and He credits us for that meditation. Such is the Grace of the Master."

So, in that ignorance we do our meditation just to overcome our problems. The Master accepts that also. So, just like the bad deeds are all accumulated, like that, these are also good deeds that get accumulated.

* * *

There was this prostitute, Ganika, and she wanted to do the jap of Narayan. But there was so much sin that she had committed that she could not pronounce 'Narayan'.

So, she brought a parrot as a pet, and she trained the parrot to say 'Narayan'. She felt, "At least the parrot can repeat the word 'Narayan'. Because she was not able to do it. So, whenever the parrot saw Ganika, he would keep repeating 'Narayan, Narayan'.

Once it so happened, that Ganika was sitting on her doorstep, and her final moments had come, and she had sinned a lot, so it was the angels of death who had come to take her soul. And when they started pulling the soul out, she started trembling. And with

the sound of her trembling, the parrot, which was there up in the cage up above where she was sitting, it felt some cat had come, and it got scared.

And then, when it looked down, it saw that Ganika was sitting there. And as soon as it saw Ganika, it started repeating 'Narayan, Narayan, Narayan'. And when it started repeating 'Narayan', the word 'Narayan' was heard by Ganika, and she started thinking about Narayan when that word 'Narayan' was said by the parrot. And when she started thinking of Narayan, from Vaikuntha, heaven, Narayan sent his emissaries, and they came and they beat the angels of death. And they took Ganika on their flying machine, and they took her to Vaikuntha, or heaven.

So, that way, even by mistake, if you do Simran, it is accepted by the Master. He takes that into your account. He credits you for it. That is why, just keep doing it.

Dekho daya mehar Satguru ki,
Usi bhajan ko maan liyaari.

Radhaswami.

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25

Meditation Talk

12 Jan 2026 — Morning

If We Sit With All Our Shortcomings Before The Master, And We Pray For His Forgiveness, Then We Will Definitely Get His Mercy; We Will Get His Grace

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If a disciple makes a mistake, and he repents for it, and he internally feels he will not repeat that mistake, and he prays for forgiveness to the Master, then the Master forgives him.

Like I had said in the Bani yesterday, in the Bani, it was said, "The disciple is praying before the Master that he is a criminal — he is a sinner — and every second, he's making mistakes. He's sinning every second." So, he begs for forgiveness of the Master.

If we sit with all our shortcomings before the Master, and we pray for His forgiveness, then we will definitely get His Mercy; we will get His Grace.

There are two wings to devotion. One is fear, and the other is dedication. It is that love and affection that we have for the Master. So, like a bird needs two wings to fly, and both wings have to be even to fly properly; like that, in devotion also, there are two wings — two aspects. One is fear, and the other is the dedication, the love and affection, that we have for our Master.

A disciple has to always remember that death is a reality — it is eventual, and it is going to happen any time. So, that aspect of fear has always to be there. If there is no fear like that, if there are no feelings for the Master, there is no love and affection for the Master, then the disciple will not be able to do his devotion.

If we do not have fear, then the mind deceives us. It makes us wander around. It makes us do things and sin, because there is no fear of death. There is no love and affection. It takes us away from love and affection.

So, when you go back to your homes, you should make it a point to listen to Satsang every day. If there are Satsangs — community Satsangs — nearby, then you should try and attend those. But otherwise, even at home, you can listen on the mobile — there are online Satsangs — but you should make it a point that, at least once a day, you have to listen to the Satsang so that the mind remains controlled.

Set your timetable to do your meditations. You should do your meditations of two and a half hours every day. And when we do our meditation, that also has a deep impression on the mind, and we develop more and more love and affection for the Master. And He will also shower His Grace.

If we don't do this, then the mind is going to become stronger and prevail on us. He is going to take us away from our meditations, our devotion, and get us entangled in worldly matters.

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The time is good and we should make the most of it. So, let us close our eyes and get connected to Simran and Bhajan.

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26

Meditation Talk

12 Jan 2026 — Afternoon

Whichever Mahatma Has Realized God Almighty, He Has Done So By Going Within This Six-Foot Temple

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The Saints have been saying conventionally, “The Holy Sound Current incarnates from time to time, and It comes as Saints into this world.”

If that Holy Sound Current had come in the form of some animal, we would not have understood what It is trying to convey. Likewise, if It had come in the form of some trees, we would not understand what It was conveying. So, to understand and to awaken the humans, It had to take a human form.

The human form has been created in a very unique way by God Almighty. It is the epitome of creation, and God has created the human form in a very different way.

God Almighty has kept the entire creation that we see outside. He has kept all of that within the human form. And He is Himself also residing in this human body.

Whichever Mahatma has realized God Almighty, He has done so by going within this six-foot temple. And in the future also, if any Mahatma realizes God Almighty, He will do so only by going within this temple.

This temple has been created by nurturing it for nine months by God Almighty. And outside, the temples have been created by the humans. So, those temples which have been created by brick and mortar have been created by the humans. And through a process, they bring the deities. They do a ritual, which is called 'pran pratishtha', where, symbolically, they infuse God Almighty within that deity. This is done by the brahmins. Then they believe that deity is alive and they start the rituals in that temple.

But if the brahmins had this kind of power — to infuse a stone or an idol with godly powers — then they could have brought so many infants and so many children who die, they could have brought them back to life.

So, this is all like child's play. We make something of our own, and then we start praying and we start doing all kinds of rituals on that temple, or that deity, which has been made by us only — or created by us. So, this is all simply child's play. The real temple is this human form, which has been created by God Almighty.

This human form has been made so that the soul can get free from this ocean of life and death. This is the only window of opportunity for the soul to free itself from these 8.4 million lifeforms and this ocean of life and death.

Once this opportunity is lost and this window closes, then the jiva is sent back into those 8.4 million lifeforms — in different forms — like waters, or as birds or animals, and other things.

Then God alone knows when that soul will get another opportunity as a human being.

Therefore, Saints come and They awaken us, again and again, and They tell us, "You should wake up. This is the only opportunity you have to free your soul from this bondage, from this suffering. And in any other form, you will not be able to do this. So, you should use this opportunity to free yourself."

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The time is good and the atmosphere is quiet. Let's make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

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27

SATSANG

12 Jan 2026 — Afternoon

Masters Speak So Much And Give So Many Satsangs, It Doesn't Move A Flea On Our Head — That Is How We Are Badly Stuck And Blinded By Kal And Maya

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The paathi sings the Bani of Swami Ji Maharaj...

Koi maano re kahan hamaari,
Koi maano re kahan hamaari.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj has been giving Satsangs, and in this Bani, He is making a prayer to the devotees. He is making a prayer to the devotees, "At least one of you listen to what I have to say."

So many Saints come and give Satsangs regularly, and so many Saints pass away. The disciples are in that very place, when the Saints keep coming and going and giving Their Satsangs. So, the Saints are making a prayer to the devotees and saying that at least someone of you listen to what we have to say.

So, had some disciple listened to the Masters, then he would definitely have displayed the transformation that has come about within him. But we just listen to the Satsangs, and we don't assimilate what is being said. Had we listened to the Satsang from one ear and kept it within us, and pondered on it for one or two hours, and brought it in our life, then definitely, that Satsang would have brought about a transformation within us.

Satsang has the power to transform a human being into God Almighty. Such is the power of Satsang. But that power is something which we can bring about within ourselves. We can bring about that transformation, provided we start living up to that word.

Kal and Maya have entangled the jiva so badly in this world. That is explained by Swami Ji Maharaj in this Bani.

Koi maano re kahan hamaari,
Jo jo kahun suno chit dekar,
Gaanth ki kahun tumhaari.

Swami Ji Maharaj is saying in the Bani, "What I am going to say in this Bani, you listen very attentively and listen with your heart. Because what I am saying is good for you. Saints look at the state of affairs of a jiva and They take pity on that jiva. They want that jiva also to enjoy the pleasure that They have experienced. So, They try to get the jiva above that entanglement, but the jiva continues to be entangled in this world here."

Jo jo kahun suno chit dekar,
Gaanth ki kahun tumhaari.
Jag ke beech bandhe tum aise,
Jaise sutna nalni dhaari.

Swami Ji Maharaj says, "You, the jiva, is stuck in this world, like that instrument which hunters use to catch parrots." They make a kind of a setup where there is a fruit kept on a stick. And above that, there is another stick which is loosely kept and tied to a rope. When the parrot sits on that stick above to eat the fruit below, it holds tight because that stick keeps moving and it is not steady. So, the parrot holds very tightly to that stick. And the hunters put glue on that upper stick. When the parrot holds very tightly to keep his balance, then he gets stuck because of that glue. And there is that fruit below for which he is perched on that stick.

So, Swami Ji Maharaj says, "Jivas are stuck like the parrot in this world, and Kal and Maya have created this, where the fruit below, or whatever is given to eat, is your families, your possessions, and everything else that you have. And you are perched on that stick above, holding very tightly to it, and you're stuck with that glue. You're not willing to leave it because you want that fruit below."

Because the parrot is swayed by, is driven by his tongue, to eat that fruit, that is why he loses his freedom, and he gets stuck and caught by the hunter.

Jag ke beech bandhe tum aise,
Jaise sutna nalni dhaari.

Markat sam tum hue anaari,
Mutti-din phasa ri.

He gives another example of a monkey. A monkey is driven by greed. He likes to eat food, and he likes to hold a lot of food when he is given more food. So, the way the hunters catch monkeys is, they have a metal vessel with a very narrow opening, and they tie that vessel down. They put it in the ground, and tie it to the ground, fasten it. Then they put some gram inside, and they scatter some gram on the ground above.

When the monkey comes and he sees the scattered gram, he starts eating. Then he looks into the vessel, and he sees that there is a lot of gram inside. Now, because the opening is narrow, he folds his fingers and puts his hand inside, and he tries to hold as much gram as possible in his hand. Once he holds so much gram in his hand, his fist becomes big and it is not able to come out from that vessel. But he is not willing to let go of that gram. When he's stuck in this situation, the hunter quickly comes. and then beats him up and ties him. So, he loses his freedom because of his greed.

So, the tongue gets the parrot. He's driven by taste. And the monkey is driven by greed, so even he loses his freedom because of his greed.

Markat sam tum hue anaari,
Mutti-din phasa ri.
Aur meena jeehva ras maathi,
Kaanta jigar chhidaa ri.

He gives another example of the fish which is again driven by its taste and food. It stays in water and is very free there. But it is easy to catch a fish, because it is driven by its taste and food. The people who want to catch fish put an insect, they put a worm or something, on the hook, and they leave it inside. When the fish, looking at the worm, tries to swallow it, that hook gets caught in its jaw or throat, and then the fish gets caught. So, the freedom again is lost, and it has to pay by its life for that.

Aur meena jeehva ras maathi,
kaanta jigar chhidaa ri.
Gaj sam moorakh hue is ban mein,
Jhoothi hathni dekh bandha ri.

He gives another example of the elephant. Now, the elephant is driven by lust. It is such a big animal, and it is, otherwise, so difficult to go even near. But the way they catch the elephant is, they dig a trench of about ten feet by ten feet and then cover it with a thin layer of wood and put some leaves and mud and cover it so that it is not visible. They make a paper elephant on top and keep it on top of that pit.

When the wild elephant sees that elephant, he is driven by lust, and he comes quickly and tries to climb on top of that paper elephant. When it does that, the ground gives way and it falls in the pit.

Now, it is a wild elephant, so there is a lot of anger. So, what they do is, they keep it hungry for about ten to twelve days. When the elephant is weak and it is unable to even move properly, then they bring the tame elephants, and then, they pick that elephant out of that pit. And because he is very weak, then he gets tamed. In the course of time, they put a chain on his legs, and then he is driven by the other tame elephants. So, that way, such a big wild animal is caught, because it is driven by lust.

So, when it is angry, they move these tame elephants around it. And first, there is anger, but then it keeps seeing these tame elephants moving around it. And then, it also needs help, because it cannot move. So, it also seeks help from those tame elephants. That is how they tame that elephant.

Gaj sam moorakh hue is ban mein,
Jhoothi hathni dekh bandha ri.
Kya kya kahun kaal anyaayi,
Bahuvidhi tumko phansa liya ri.

Swami Ji Maharaj says, “That is how Kal and Maya have entangled the jiva in this world.” Like these animals, they had one weakness, and that weakness cost them their lives or their freedom. But if we look at the human beings, they have five weaknesses. So, they have lust, they have anger, greed, attachment, and ego. So, all of these are used by Kal and Maya to entangle the jiva.

All the jivas are all blinded and they are unable to see. So, that is why, even when the Masters speak so much and They give us so many Satsangs, it doesn't move a flea on our head. That is how we are so badly stuck and blinded by Kal and Maya.

We often go to Masters, and we go and tell Them, “Look, we don't have time to do our meditation.” It is such an entanglement that we are unable to give even two and a half hours out of twenty-four hours to this cause —this main cause of salvation. We are unable to do that, and we are stuck in all our mundane worldly activities — like you cannot even give two and a half hours in a day to get your salvation. What salvation are you dreaming of?

See, we find it so difficult to listen to what the Masters say. Every day, even if we are listening to Satsangs, many times, we listen to Satsangs and we also resolve, “Now, we will do it.” And every day, these thoughts are there in our mind, that we are going to do our meditation today, or we are going to sit for Satsang today. But somehow, we are not able to do it. That is because the mind is covered by the burden of sins, by the burden of karmas — not just of this life, but of millions, tens of millions, of previous lives. That is the burden that is there on the mind.

The soul has always been pure. It was always pure before, and it will continue to remain pure. The mind is carrying this burden of karmas, and the mind has to be purified.

We observe so many dear ones leaving us. They pass away, and they have spent their whole lives trying to accumulate the wealth, or accumulate possessions, make families. All of that is left behind. We have seen it with our own eyes.

Like that, for tens of millions of years, people have left behind everything that they have worked for in their life. Whether it is a king or pauper, everyone has to leave empty-handed.

So, we know all this. We are aware of all this. Yet, we are stuck in this same thing, because Kal and Maya have created such an illusion. They have kept and given us so many things and these possessions that we are blinded by these possessions, and we are not able to think about it.

Kya kya kahun kaal anyaayi,
Bahuvidhi tumko phansa liya ri.
Tum anjaan maram nahin jaana,
Chhal-bal kar in phansa liya ri.

He says, “You are so blinded that you are not able to understand the medicine that the Masters are trying to give you. You are so bogged down by everything that Kal and Maya have set for you that you are not able to rise and think on what the Masters are telling you.”

The biggest mistake that we have made is to think that this world is true, and everything that we are seeing around is true. But it is untrue. We have come empty-handed in this world, and we are going to leave empty-handed, but yet, we are believing all of this world to be true.

Masters say, “You can still live in this world. You can go about doing everything that you are otherwise doing. But you have to do it as a duty. You should understand that you are doing this as a duty towards your Master. The moment you start identifying yourself with all these things and you start looking at all these things as yours, then your desires are spread around everything that you have. And where there is desire, the next life will follow. So, you will die with this desire, and then you will have to come back, following that desire.”

Tum anjaan maram nahin jaana,
Chhal-bal kar in phansa liya ri.
Chhutan ki vidhi nek na maano,
Kyon kar chhutan hoy tumhaari.

Swami Ji Maharaj very candidly says in His Bani, and very simply says in His Bani, “The way you have to get free from this net of Kal and Maya, that you are not willing to do. You are not willing to follow that method which your Masters have told you.”

Chhutan ki vidhi nek na maano,
Kyon kar chhutan hoy tumhaari.
Satguru sang hue upkaari,
Unka sang karo na samhaari.

He says, “The Masters are selfless. They have come in this world to selflessly help us and awaken us and get us out of this net of Kal and Maya. But we are not listening to Them. Instead, we are listening to Kal, and the mind is Kal — mind is an agent of Kal — so we listen to the mind, but we don't listen to the Master.”

If we listen to our mind, the mind is going to get us entangled in the joys and sorrows of this world. In these joys and sorrows, there is no happiness, there is no peace. If there is peace and the happiness, then that is only within us. When only we go within, we get that joy and peace. There is no happiness, there is no peace, in either wealth or in any possession, or any relationship, or any powers that you have, or status, or anything like that. Nothing in this world offers you that peace and happiness which is there within you."

When we do our Bhajan Simran, we are not doing it for our Master. Because there is nothing that we are doing for Him in that. It is for our own self, for our own liberation, that we are doing it. So, when we do this, it gives pleasure to the Master, and then He showers His Grace upon us.

Ve dayal as jugat lakhaaven,
Kar de tum chhutkaari.
Paanch tattv gun teen jevari,
Kaate pal-pal bandhan bhaari.

If you follow the Teachings of your Master, then He will cut the ropes which have tied you down — the ropes of Kal and Maya which have tied you down — and you will get freed. He says, "You are tied down because of your five tattwas, the five elements which make your body." You're tied down with these five elements and the three gunas — rajo, sato, and tamo. These three gunas are like the ropes that have tied you down in this world. Each of these traits, one or more of these are dominant in everybody. And it is these traits that have tied you into this world.

So, if you follow the instructions of the Master, He will untie or cut these ropes, and He will free you.

Paanch tattv gun teen jevari,
Kaate pal-pal bandhan bhaari.
Unki sangat karo maram taj,
Paavo tum gati nyaari.

Saints are selfless and They have come into this world to free you. He says, "The Saints have come here selflessly to free you. If you listen to Them, then They will be able to get you out of this entanglement of Kal and Maya and free you from here." With that,

you will not only be happy here in this life, but at the time of death also, They will come and take you to the higher planes and keep you in better regions."

Unki sangat karo maram taj,
Paavo tum gati nyaari.
Jagat jaal sab dhokha jaano,
Man moorakh sang keenhi yaari.

He says, "This world is a deception — an illusion — and the mind is a fool. Because the mind also has come from higher planes and is also stuck here and entangled here." So, don't follow the mind, who is a fool and who is also entangled in this illusion. Instead, listen to the Master, because He will free you from this net and get you your salvation.

When we do our meditation and go within, we leave the six chakras, and we come to the seventh. After that, we manifest the Radiant Form of the Master. And with His Grace, the Holy Sound Current and Jyoti are manifested. When these are manifested, the mind immediately is attracted by Them, and he goes and gets connected to the Holy Sound Current. When he gets connected to the Holy Sound Current, then immediately, he loses all the pulls and pressures of this world, and he has no further desires in this world, and he has no further wishes in this world. And where there is no wish and desire, there is no going back. So, the mind is free to go within.

When the mind gets connected to the Holy Sound Current, it realizes that it is not the body, and it is belonging to Brahm. It starts working towards going back to Brahm, which is its home, and it also helps the soul to go further up.

So, once the mind gets connected, then it realizes and it is willing to go within. But till then, the mind is driven by this deception, and it is driving the soul in this world.

The Masters say, "You may try a million ways to tame your mind, but you will not be able to it do it, till you get it connected with the Holy Sound Current. Only once, when you do that, then it will realize who it is, and it will start going upwards.

Jagat jaal sab dhokha jaano,
Man moorakh sang keenhi yaari.
Iska sang tajo tum chhin-chhin,
Nahin yah lega jaan tumhaari.

He says, “Therefore, gradually, try to leave the connection with the mind. Try to stop being driven by the mind. Because if you continue to be driven by your mind, then it is going to take you further and further in this entanglement, and further and further in these 8.4 million lifeforms.”

Apne ghar se door padoge,
Chaurasi ke dhakke kha ri.
Badi kugati mein jaay padoge,
Wahaan se tum ko kaun nikaari.

He says, “If you are driven by the mind, then you will get into more and deeper entanglement, and you will not have good company. And then, you will get further and further entangled in this world. Who will be able to then get you riddance from the sorrow?”

Badi kugati mein jaay padoge,
Wahaan se tum ko kaun nikaari.
Ta te ab hi kehna maano,
Radhasoami kahat vichaari.

Swami Ji Maharaj says, “Therefore, try to listen to what I have to say. I have explained in different ways how you are getting entangled and driven by the mind. You have to make your efforts to get out of this and not be further driven by the mind. So, try and listen to what I have to say.”

Badi kugati mein jaay padoge,
Wahaan se tum ko kaun nikaari,
Ta te ab hi kehna maano,
Radhasoami kahat vichaari.

Radhaswami.

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28

Meditation Talk

13 Jan 2026 — Morning

"I Hope That Whatever Time That Is Left With All Of You, You Will All Utilize It Wisely, And Spend It In The Devotion Of Your Masters"

I bow down to the feet of my Masters, SomAjaib, Who have showered limitless Grace on me to make me fit for doing this Seva. That way, I do not have any qualities that make me do this Seva of the Saints. That is why the Masters say, "It is the Masters only Who make us do this devotion."

That way, I had almost given up on this program, because I was quite unwell. But then it is Their Grace. They wanted me to say some more things to all of you. And that is why They made me fit to come here.

For the Satsangs also, I did not believe I would be able to sit here and talk for one hour. But it is that Holy Sound Current — Satguru — Who makes everything possible. So, it is the Satguru, it is the Sound Current, which is making all this.

I hope that all of you who have all come here, taking out your precious time and who did your practices here – all of you — when you go back also, whenever you get time, you will do your devotion, you will do your meditations.

That way, Bhajan Simran — whatever we do — will never get wasted. Everything else that we work for is futile, and we don't get rewarded permanently for it. But it is only Bhajan Simran that we do that gets us the reward from our Master.

Sant Ajaib Singh Ji always used to say, "Leave a hundred things but sit for Satsang. And you can leave even a thousand things but sit for meditation." So, whenever you are faced with that, you should always listen to Satsangs, even if you have to leave a

hundred things aside. Likewise, you sit in meditation, even if you have to leave a thousand things aside. Because these are your true duties, your true work.

So, I hope that whatever time that is left with all of you, you will all utilize it wisely and spend it in the devotion of your Masters.

I pray to the Masters that They shower Their Grace upon you, and They give you the strength to do your meditations and listen to Satsangs.

All the Masters are the same, and we should not waste our time in distinguishing between one Master and the other. We should lovingly do our devotion given by our Master.

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So, the time is good and it is short, because we will sit only for one hour. So, let us make the most of this. Let us close our eyes and get connected to Bhajan now.

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29

SATSANG

13 Jan 2026 — Afternoon

Your Mind Is Not Your Friend —The Mind Is Your Number One Enemy — Because He Is Definitely Going To Take You Away From Your Devotion

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The paathi sings the Bani of Swami Ji Maharaj...

Satguru kahen karo tum soi,
Man ke kahe chalo mat koi.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj, in His Banis, writes in a very straightforward way, and in a very candid way. He says in this Bani, "You listen to what your Master is saying. Don't go by what your mind tells you."

He says, "You have to listen to what your Master is saying." And why is that? That is because we have chosen to go to our Master for getting our salvation.

Our soul is in this world. It has come in this world, not from just some time back, but from ever since it was created. From then, it has been going in circles in these 8.4 million lifeforms.

We have chosen to go to the Master so that this going and coming, again and again, in these 8.4 million lifeforms comes to an end, and we get free from this agony.

Therefore, what the Masters tell us, we should also follow what the Masters are saying.

But it is so happening that the Masters are conventionally telling us for our benefit, but we are not listening to Them.

If we listen to the Masters and what They are telling us to do, then in this life itself, we will be able to go back to Sach Khand Sat Lok.

This Path to go back and realize God Almighty is not easy. It is difficult and it is very long. People have spent so many long years. Yogis have spent sixty thousand years and more. And japis, tapis, they have spent so many years trying to do difficult practices, but they have not been successful in being able to realize God Almighty. Such is the Grace of the Master that He is giving us this salvation and getting us to realize God Almighty in such a short span of this life — if we listen to what He has to say.

So, we are not listening to what the Master is telling us. We are not listening to the One Who is trying to get us this salvation and free us from this place. Instead, we are listening to the person who is trying to get us entangled more and more in these 8.4 million lifeforms.

Satguru kahen karo tum soi,
Man ke kahe chalo mat koi.
Yah bhau mein gote dilvaave,
Satguru se bemukh karvaave.

Swami Ji Maharaj, in this straightforward Bani, says, "The mind whom you are listening to, it is going to put you back in those 8.4 million lifeforms and make you take dips, again and again, in that ocean of life and death. And it will take you away from your Master."

What other things the mind is making us do, that Swami Ji Maharaj has well explained in this Bani.

Yah bhau mein gote dilvaave,
Satguru se bemukh karvaave.
Kaal chakr mein daal ghumaave,
Moh jaal mein bahut phansaave.

The work of the mind is to make the soul more and more entangled in this world of Kal and Maya, in this net of Kal and Maya. The mind keeps getting us entangled more and more in this, and it gets us more entangled in our attachments. It casts more and more attachments, and as a result, the jiva is struggling because of the attachments. It is struggling, it is in a state of harassment. But that is the work being done by the mind.

The Master, with His Grace, is able to cut all our attachments, get us free from our attachments. I have personally experienced this. In 1974, in January, I had gone to the ashram, to Somanath Baba Ji. And there, after four months, I got initiated. I was there doing seva for nearly six months, and I had not told anyone where I was going, and I had not written to them also — to my family, my mother, and especially my mother. I didn't write to her and tell her where I was going.

After six months, I thought that I should tell them that I was here. So, I wrote to them, "I'm fine and I'm in this place. So, all of you need not worry." But once my letter reached them, my mother, of course, she cared a lot for me, and every week then, she would write two letters to me, asking me to come for some days, or asking me to come back to her.

So, she started writing two letters a week, and you see how the mind works. Once I started getting those letters, and I would read them, they started slowly affecting me. And in a month's time, I was again convinced that I should go back and work and do seva of my parents — I should go back. So, my attachment to my mother increased so much.

So, for six months I had not really thought of any other thing. I was doing my seva very peacefully and doing my Simran and Bhajan. But once these letters came, within a month, I started getting this feeling, "I think I should go back to Mumbai." Because both my parents stayed there, I should go back and do some work there and then take care of them.

There was a program in January. Somanath Baba Ji used to come to Mumbai every January to attend that program. And I then once requested Him, "If you're going for the January program, then I would like to accompany You. My parents are there, so I can meet the parents, and when You come back to the ashram, I will come back with You."

But then Somanath Baba Ji told me, "Look son, I am going, and there is going to be no one who's taking care of the ashram, because there is a lot of pilferage and lot of robbery. So, why don't you stay and take care — especially people steal the coconuts. So, you go and take the rounds as you are doing. I will go attend and come back, and once I am back, then you go to Mumbai."

Baba Ji, whenever He would go for the programs, He would attend different ashrams and come back, like Davangere, Hubli, and others. So, that tour would take roughly about twenty days. So, after twenty days, when He returned, I felt I should not just go and ask Him or request Him immediately. Let five to ten days pass, because we used to get quite scared of Somanath Baba Ji. So, I thought, "Let ten days pass, then I will ask Him."

Somanath Baba Ji used to give Darshan twice a day. In the mornings, He would give Darshan, and again, five o'clock in the evening, He would give Darshan.

After about ten days, then I decided, "Today, I will ask Him." I went for the Darshan, and Baba Ji didn't give chocolates, He used to give bananas as Parshad. So, I went there, and I collected the Prashad. But then, I would forget everything. I would forget to ask Him. I would forget completely, take the banana, and come back.

That way, I would not ask and I would come back. This way, nearly one and a half months passed. So, in the morning I would decide, I'll ask, go take a banana, come back. Then again, in the evening, go and come back. That way, one and a half months passed before I finally mustered the courage to ask Him.

So, after one and a half months, I finally mustered the courage, and I went there for His Darshan, and I stood there for a few seconds. He looked up and He started smiling, and He asked me, "What is it? You want to say something?"

So, then I said, "Yes, I want to say. I had requested You that I want to go to Mumbai. So, can I go now?"

Then He looked at me, and He asked me, "Do you want to go there and do a job?"

I said, "Yes, if I go there, then I may have to do a job."

After that, He looked at me, and He said, "What? Three hundred, four hundred, rupees you're going to get for the job? Is that a job?"

And once He said it in such a way, whatever little thoughts I had about going back to Mumbai — parents, everything — just flew away. After that, there was never any feeling. I never thought of going again after that.

So, I never had a thought after that of going back ever. Even in my dreams, I did not think of going back. And then, I stayed there for fourteen years. So, eight years, I stayed there, and for nearly five years, I stayed in the Andhra Betta ashram

So, such is the Grace of the Master — that just one glance of His, it got rid of all my attachments. Everything that I had, completely was taken off by that one glance of Grace by the Masters.

So, Swami Ji Maharaj says, "It is not at all difficult for the Master to shower His Grace and get rid of your attachments, make you get rid of your attachments. It is not a big thing for the Master. But you have to listen to the Master. You have to follow what the Master is saying."

Kaal chakr mein daal ghumaave,
Moh jaal mein bahut phansaave.
Mitr na jaano bairi poora,
Guru bhakti se daare doora.

Swami Ji Maharaj says, "Don't misunderstand your mind as your friend. Understand the mind as your enemy — your number one enemy." Because he is definitely going to take you away from your devotion. He'll never allow you to do your devotion. If you listen to the mind, then you can forget that you will be able to do your devotion."

You think with a cool head. You introspect just now. How many years have you been initiated? In these years, how has your devotion been? Because you have not done your devotion for all these years, and you have not listened to what your Master has said. And even if you have listened, it is in a very superficial way that you have listened to what the Master has said — very outwardly. Inwardly, you have filled it with what your mind has told you, about this world, attachments, and all the other things that you have around you, all your possessions.

Mitr na jaano bairi poora,
Guru bhakti se daare doora.
Daara sut sampati parivaara,
Daare kaam krodh ki dhaara.

The mind makes you so entangled in your attachments — your spouse, your children, your possessions, your wealth, your status, and your work. All of these things engross you so much that you are not able to lift your head and think about this, or beyond this.

We keep thinking about all these attachments, and we keep worrying about all these attachments, day in and day out. As a result of this, life comes to an end, and at that time, we are only left with repentance.

You see how powerful your mind is? That knowing all of this also, we are not able to overcome this, even though we are fully aware of this.

Again and again, we go back to the mind. We don't go and listen to the Master.

Daara sut sampati parivaara,
Daare kaam krodh ki dhaara.
Indri bhog baas bharmaave,
Bhakti bibek naash karvaave.

He says, "We get so entangled, and then we are driven by all our indriyas — all our senses. And we are driven by all our attachments and everything around us that we are not able to do this devotion."

We have been given this very precious and priceless human body. And most of us get into this misunderstanding that it has been given to us to enjoy all worldly pleasures. And we spend our entire life trying to seek those pleasures, and we waste our precious time.

Indri bhog baas bharmaave,
Bhakti bibek naash karvaave.
Satguru preetam milen na jab tak,
Kabhi na chhooten man ke kautuk.

Swami Ji Maharaj, after explaining all this, says, “As long as we do not get the Master and we get the Grace of the Master, we will not be able to get free from the realm of the mind. It is only the Satguru Who can free us from that.”

The Masters want to free us from this mind, and They're trying to do that also. But we are not listening to what They are trying to say and following what They are trying to say. That is why They are unable to help us.

Those who have gone to the Masters and listened to what the Masters are saying, and those who have placed Masters as the highest priority, they have been able to free themselves from all of this, with the Grace of their Masters. Masters have freed them from all their attachments and they have become gurumukhs.

The Masters are very generous and They are very gracious. And They want to shower Their generosity, Their Grace, upon the soul. But the soul is so much engrossed in everything around it, that They are unable to do that.

They see that the soul, the jiva, is entangled and is suffering a lot. They understand what freedom from the mind is. They understand the peace within. And They hope that we also, the jiva, also gets that peace, gets that happiness — and They are also trying. But till the jiva absorbs that generosity, that Grace, it is not able to allow Them to shower that upon the jiva. That is why They will not be able to do it till the jiva is ready to accept that generosity, that Grace.

We are doing our meditations, and seva, and all of that for our own self. We are doing all this for our own self. But the Masters are so gracious that They shower that Grace upon us, Their generosity upon us, even though we are doing all this work and this meditation for ourselves.

Satguru preetam milen na jab tak,
Kabhi na chhooten man ke kautuk.
Chhal bal man ke kahan lag barnu,
Rishi muni koi jaane na marmu.

Swami Ji Maharaj says, "What to speak of worldly people influenced by the mind, even the great munis and the great rishis, who had done so much austerity and practices, even they have not been able to overcome the mind."

So, let alone the humans, mind prevails on even gods and goddesses. Even Brahma, Vishnu, and Mahesh, even they are influenced by the mind. Because the mind is an element of Brahm. It is coming from Brahm, which is above the stage of all the gods and goddesses.

So, all these rishis, munis, with all the very difficult austerities and practices that they have done, at best, they have reached Sahasdal Kamal — which is the eighth level. And only two or three would have gone up to the level of Brahm, who are yogeshwars. But

even at the level of Brahm, they are not able to free themselves from the mind. Because the mind is there up to Brahm.

* * *

This is the story of Goraknath. Gorakhnath was a yogeshwar. He had gone up to the level of Brahm with his tapas. And after reaching Brahm, he was walking, he came back in the planes, and he had this ego that he was a yogeshwar — he had reached the highest level.

So, when he was walking, Maya came in the form of a queen, and she was carrying a saddle of a horse on her. When he saw her, he asked her, "Why are you carrying this saddle? Have you lost your horse?

She said, "Yes, I have lost my horse. I'm looking for horses."

So, he said, "How does your horse look?"

She said, "He has a beard, and he's got some mustache, and typically, does some tapas and all that. So, that is the horse."

Now, the yogeshwar felt, "What is this lady saying?" Then he said, "Have you heard of Gorakhnath? Have you heard of Gorakhnath?"

She said, "Oh, that Gorkha. I know him. He won't even need a saddle. I'll just sit on him."

With this, Gorakhnath really got very annoyed, and he was ready to curse her — and she vanished. So, Gorakhnath continued walking, very angry and annoyed at what she had said.

Now, she took the form of a small three-month-old baby. After about one, one and a half kilometers, she was lying there in hot sand. She was just a three-months-old baby girl crying.

When Gorakhnath passed by, he heard these cries, and he came. And again, he was very annoyed that the mother had left such a small baby in the hot sand unattended. How is this?

So, he quickly picked her up, and he felt, "I will leave her in some ashram nearby. They can take care of her. We can't leave her like this in the hot sand." So, he carried her, he carried that baby on his shoulder, supported and carried her there, and he started walking.

Now slowly, Maya started increasing her weight. From three months, like a few kilos, ten, twenty, thirty, forty. When she became like forty, forty-five kilos, he also understood that this was something different. And she also understood that he came to know, now that he's gone on.

So, she said, "Okay, Gorkha, now tell me, do you want a saddle, or will you carry me like this?"

So, he dumped her immediately.

Therefore, Swami Ji Maharaj says, "The mind is made slaves of even rishis and munis and seers." So, nobody has been able to rise above the mind.

Chhal bal man ke kahan lag barnu,
Rishi muni koi jaane na marmu.
Ta te satguru khojo nij ke,
Bin satguru koi chale na bach ke.

Swami Ji Maharaj says, "To free yourself from your mind and Maya, you need a True Saint. Only a True Saint has created that distance between mind and Maya. He is the One Who can show you the way to overcome these. Other than that, there is nobody else who can have a sway over mind and Maya."

So, after testing Goraknath, Maya went to Kabir. Kabir was also very well known in Kashi, and she went there. She came and reached the ashram of Kabir. And there, she came in the form of a queen. She told Kabir Sahib, "I want to give a luncheon to all the great godmen, all the sadhus, rishis, munis, and brahmins, everybody. But none of them will agree to come to my palace. So, I wish that we call them to Your ashram, and I will make all the preparations. They will readily come to Your ashram, and we can give to everybody."

Kabir Sahib said, "Okay, there is no problem with that. You can do as you please."

So, being Maya, she quickly made all the arrangements. And even the cooks came, and the vessels, and all the food was quickly prepared. It was on a given date. So, everything was prepared. Lots of sadhus, munis, rishis, brahmins, all of them came, and they sat in a row for being served food.

Now, when they were being served food, before that, Maya created golden plates — plates of gold, bowls of gold, and glasses of gold — and she started placing all of that in front of sadhus and all the godmen who were sitting with there. They were looking at the gold. They felt, "If we get this gold as a donation, this plate and this bowl and glass as a donation, then at least whatever we have renounced in this world is made good. We, at least, get this much gold." They were thinking like this in their mind.

Being Maya, she immediately understood what was going on in the minds of these people. With folded hands, she told everyone, "Whatever we are serving you is yours. Whatever is being given to you, you can keep it as a donation from us."

So, those people then who were given all these gold plates and bowls and all, many of them didn't even wait to eat the food, because they felt, "If she changes her mind, it'll be a problem." So, they just quickly threw the food, put the plates in their bags, and ran away from there.

After all the lunch was over, everybody left. Then the big utensils, which were also of gold, all the big utensils which had been used for cooking, all of those were gold. So, with folded hands, Maya told Kabir Sahib, "Look, all these people, I've given, whatever we have given, is donated. Now, we have come to you, so whatever is left is my donation to you. You can keep all these golden big, large vessels. All of these are yours."

Kabir Sahib, of course, saw through all this, and He said, "Look, I'm not Gorkha. I'm not Gorakhnath. So, you take all this and move away from here. Otherwise, I will catch you by your hair and beat you." So, then she vanished from there.

Ta te satguru khojo nij ke,
Bin satguru koi chale na bach ke.

Swami Ji Maharaj, therefore, says, "You should, therefore, look for a Guru, a Saint. Because without a Saint, without a True Master, nobody escapes from Maya and mind."

Satguru sam preetam nahi koi,
Man maleen ko dhoven vohi.

There is nobody else, other than a True Master, who can free us from all of this. He came clean us up and get us free from the mind and take us away from the influence of these.

The Master manifests that Holy Sound Current within, and Jyoti within. And once These are manifested, then automatically, the influence of the mind and Maya changes completely.

When the disciple does the meditation and comes to the Third Eye — the Tenth Door — there, he manifests the Radiant Form of the Master. These five vices — that is, your, lust, anger, greed, attachment, ego — all of these come in the form of five-year-old children. And they, with folded hands, plead for being relieved.

So, till that point, they have an influence on the jiva. But after that, after the Radiant Form of the Master has been manifested, the jiva has the power over them.

Satguru sam preetam nahi koi,
Man maleen ko dhoven vohi.
Mera bhaag uday hua bhaari,
Satguru ki main hui ati pyaari.

Swami Ji Maharaj now says, "My fortunes have changed, and I have manifested the Radiant Form of the Master, and I have become a loved one of the Master. And as a result, all my fortunes have changed."

Mera bhaag uday hua bhaari,
Satguru ki main hui ati pyaari.
Jagat jeev kahu jaane mahima,
Bed kateb na jaane marma.

Swami Ji Maharaj says, "The worldly people have no knowledge of the Masters. And even all the Vedas, and all the scriptures, and holy books, they also are not aware of the greatness of the Masters. They also talk about God Almighty, but they are not aware of the greatness of the Masters. Only the Masters are aware of it."

The Masters say, “Only Saints know the Path, and They know the way. They know the speed and the Path. And other than Saints, nobody else knows that.”

Jagat jeev kahu jaane mahima,
Bed kateb na jaane marma.
Gyaani jogi sab thak haare,
Satguru mahima koi na vichaare.

He says, “All the rishis, munis, and all the gyanis, all of them, despite all of their knowledge, they have no inkling about the Path of the Masters — not even the equivalent of a sesame seed.” So, they have no clue about Path in the greatness of the Master.

Gyaani jogi sab thak haare,
Satguru mahima koi na vichaare.
Ta te satguru saran pukaaroon,
Aarat unki nit prati dhaaroon.

Swami Ji Maharaj, towards the end of this Bani, says, “The Masters say, “They are better than the philosopher's stone. A philosopher's stone converts iron into gold. But the Masters convert the jiva into Themselves. They make them like Themselves."

So, He says, “What can I explain about the greatness of surrender to the Masters, the embrace of the Masters? Because in surrendering to the Masters, They have made me like Themselves.”

Ta te satguru saran pukaaroon,
Aarat unki nit prati dhaaroon.
Aarat karoon prem se jabahi,
Kul parivaar tare mera tab hi.

Swami Ji Maharaj talks about the greatness of the aarti, or the puja, or the devotion of the Master. The aarti of the Master is not like the aarti of the ritual that we understand, of taking a plate and putting some incense and moving it in front of the deity.

The aarti that Swami Ji Maharaj is referring to, the puja or the devotion, is the aarti within. When we manifest that Radiant Form of the Master, by ‘aarti’, it is meant that you move your attention from the outside to the within. And when you go within, you manifest the Radiant Form of the Master. Then, that is the 'charan', that is the feet of

the Master that is referred. And from each cell of the feet, there are so many millions of suns, the light is the luminance of so many suns.

So, He says, "That is the aarti I do of my Master."

The gurumukhs do the aarti, they do the puja or the devotion of their Master by going within, where they have the divine Darshan of the Radiant Form of the Master within.

When the Masters talk about aarti of the Master, of the Satguru, They are referring to the aarti within — that is your Darshan within. They never talk about outside aarti. But people outwardly have misunderstood these Banis, and they have reduced it to doing outward rituals. Some people even put photos of their Masters, and then they light some incense and they do puja, and put garlands on the photos, and things like that. So, this is completely prohibited in Sant Mat. Nobody expects the disciples to do any such rituals, either in their houses, or outside.

The ritual is going within and manifesting that Holy Radiant Form of the Master within. So, instead of doing all these rituals outwardly, even if you do a little bit of Simran, that is a hundred thousand times better than doing all these kinds of rituals.

Aarat karoon prem se jabahi,
Kul parivaar tare mera tab hi.
Aarat bidhi ab karoon singaara,
Radhasoami mere hue dayaara.

He says, "Doing this aarti within of the Master, the Master then showers His Grace and He bestows His Grace upon us."

Aarat bidhi ab karoon singaara,
Radhasoami mere hue dayaara.
Radhasoami param dayaal,
Kar aarat un hua nihaal.

Swami Ji Maharaj says, "By doing this aarti, or by manifesting the Form of the Master, one does the devotion, but his entire family gets salvation." So, with one doing it in the family, the entire family gets salvation.

Aarat bidhi ab karoon singaara,
Radhasoami mere hue dayaara.

Radhasoami param dayaal,
Kar aarat un hua nihaal.

Radhaswami.

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Closing Talk

13 Jan 2026 — Afternoon

When You Go Back To Your Homes, I Hope That All Of You Continue On This Path Of Doing Your Devotion, Listening To Satsangs, And Do The Meditations

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So, this ten-day program has now come to an end with this bhandara — with this bhandara Satsang. All of you have taken out your precious time and participated. And all that you have done here, the Satsangs and the meditations, when you go back to your homes, I hope that all of you continue on this Path of doing your devotion, listening to Satsangs, and do the meditations.

Now, it may not be possible that you get so much time as you have got here to do your meditations and to listen to Satsang but try to do as much as possible. It may also not be possible that you follow the same timing at home, like you have done here. So, anytime that suits you is fine. You should do as much as possible, as much meditation as possible. Try to listen to at least twenty minutes of Satsang, so that keeps you aware and you do not forget everything. Otherwise, Maya takes over and, again, we forget everything that we have done. So, try to bring it into your routine. Try to do it regularly.

And I'm very pleased that all of you have come here and participated, taken out your valuable time, and made this program a success. And I pray at the feet of the Masters that They shower Grace upon all of you, that you become successful in your devotion, and you get more and more love and affection, and you are able to do more and more seva.

The sangat had been large in number this time. So, if by any chance any sevadar has said some harsh words or said something — or there has been a shortage in doing some seva — then on their behalf, I ask you to forgive them.

Radhaswami.

GLOSSARY

Aarti

Hindu religious ritual, part of *puja*, in which light from wicks soaked in *ghee* (purified butter) or camphor is offered to one or more deities by circulating an *'Aarti* plate' or *'Aarti* lamp' around a person or deity; also, esoterically refers either to an intense pull

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anurag Sagar

Lit. “Ocean of Love”; story of God’s Creation in book form written by Param Sant Satguru Kabir Sahib

Arjuna

Main character in the *Mahabharata*; third eldest of the Pandava brothers and son of *Lord Indra*; won Draupadi in combat; married to her together with his four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Asana

A yogic posture

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betta Ashram

An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulla Sahib

Sant from the 18th century (est 1693-1768); originally known as Bulaki Ram who lived in the Ghazipur district of Uttar Pradesh in India; Successor to Yari Sahib and in a lineage of Sant Mat Masters that includes Gulal Sahib, Bhikha Sahib, Gobind Sahib, and Paltu Sahib; illiterate and a potter by caste, He worked as a laborer and ploughman in the fields of His employer, Gulal Singh, whom He eventually initiated and made His successor

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chautra

A perimeter boundary of brick built around a plant or tree designed to retain soil, water, and fertilizer

Chillum

A type of pipe for smoking tobacco or other stimulants

Chudamani

The second son of Dharam Das Ji Who continued the *panth* of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore

Numerically 10,000,000 (ten million)

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Dal

Dried pulse made from lentils, split peas, or various types of beans

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. “Ten sounds” or *nads*, referring to from ten to twenty different inner sounds resonating from *chakras* below the Eye Center that can be heard within; [The *Das Vidhi Nad* sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the *Anahad Shabd*, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Daya

Mercy, compassion, grace, opposing force to the law of *karma*

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. “Merciful”; another name for Absolute God*, Sat Purush*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dhyan

Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganika

Prostitute (*veshyaa*) who was taken to heaven by *Vishnu*

Gobind Singh Ji

Param Sant Satguru and *avatar*; (1666-1708); tenth in the lineage of Sikh *Gurus*; last of the Sikh *Gurus* recognized by orthodox Sikhism; started the *Khalsa* military faction to fight the Moguls

Gorakhnath

Yogeshwar; (est 13th century); disciple of Matsyendranath, one of the Mahasiddhas; founder of the Nath Hindu monastic movement in India; debated Kabir as a *pundit* and was humbled in defeat

Granth

A book, tract, or volume of religious scripture

Guddella Ashram

Present home of Ram Singh Ji in a rural area of the Indian state of Andhra Pradesh

Guna

Quality, peculiarity, attribute, property; the three *gunas* and their origins are: *sattva* (*Vishnu*), goodness, constructive, harmonious; *rajas* (*Brahma*), passion, active, confused; and *tamas* (*Shiva*), darkness, destructive, chaotic; they are present in all things and their interplay defines someone's or something's character or nature and determines the progress in life

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Granth Sahib

Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original *Adi Granth Sahib* by the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurumukh

Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Gyani

Possessor of religious wisdom; a sage or learned person

Hansa

Swan or goose; iconic image for the liberated soul, as a swan resting on *Mansarovar*, the Pool of Nectar in *Par Brahm*; also, *Hamsa*

Indriya

Sense organs; the five *Jnanendriyas*, or senses of perception: eyes, ears, nose, tongue, skin; and five *Karmendriyas*, or organs of deed: mouth, hands, feet, sexual organ and anus

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jamuna River

Second largest tributary to the Ganges River in northern India; near the *ashram* of Swami Ji Maharaj from which Saligram Ji would fetch water as *seva*

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash

The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kapat

Acting or posing as something which is outside of one's character

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karna

Suryaputra; one of the central characters in the *Mahabharata* known for great generosity and the only warrior capable of defeating Arjuna; son of the sun god *Surya* and the eldest son of his mother Kunti, who would later become the mother of the Pandavas; begotten with the help of a *mantra* given to her as a boon by Vishvamitra; when still very young, she abandoned him in a basket and he was raised by a chariot driver

Karnataka

State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Lakh

Numerically 100,000 (one hundred thousand)

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Lanka

Name of Sri Lanka from the prior *Dwapar Yuga*; fortress city of the demon Ravana; esoterically a reference to *Trikuti*

Loi

Wife of Kabir Sahib

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Mahabharata

One of the two major Sanskrit epics of ancient India; an epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes; composed by Ved Vyasa as an allegorical story of the inner science, long before it was historically acted out at the turn of *Dwapar* to the *Kali Yuga,* to veil its true importance; also contains some other principal works, like the *Bhagavad Gita*, Damayanti's story etc. and is the longest known epic poem of mankind; longest version comprises about 200.000 verses

Maharaj

Lit. “Great King”; ruler, honorary title

Mahatmas

Lit. “Great souls”

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Mansarovar

Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mansur Al-Hallaj

Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel’s that Mansur has ‘opened’ the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, “Mansur wishes to glorify his love for God in this way”. Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Masjid
Mosque, a place of worship for followers of Islam

Maya
Lit. “Illusion”, Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mira Bai
Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mrityu Lok
Lit: “Region of Death”; world of *Kal*; that is, the world of life and death; the lower three planes of creation (physical, astral, causal)

Mukhti Pad
A stage of liberation attained in *Par Brahm*

Mukti
Act of liberating or redeeming the soul from the body

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Naam
Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. “Name”; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narayana

The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Panni Gali

Street site of Swami Shiv Dayal Singh Ji's residence in Agra

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant

Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad
Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, *Prashad*

Pipal
Holy fig tree worshipped by Hindus as the most sacred of trees

Pralabdh karma
Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Pran pratishtha
A ritual performed by a *brahmin* to put ‘life’ into a newly formed stone idol to make it a deity

Prana
Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama
Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Puja
Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Purana
Lit. “Ancient, old”; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Pushkar Tirth
City in India; historical home of Brahmanand in the Rajasthan area

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. “Lord of the Soul”

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as "Rajjab Bani"

Rajogun

Attribute or quality of activity, passion, sensuality; an essence of *Lord Brahma*; one of the three *gunas* with *satogun* and *tamogun*; characteristic of persons who are intellectuals inclined towards trades and businesses, sciences, or the priesthood as vocations

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; *Guru* of Arjan Dev Ji

Ram Singh Ji

Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti

Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Saari

Female garment from the Indian subcontinent, consisting of a long drape, wrapped around the waist in a specific manner

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahasdal Kamal

Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below *Trikuti*

Sahjo Bai

Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru's* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sant Ji

Informal name of Ajaib Singh Ji

Sant Mat

Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Shabd

Lit. "Essential Sound"; manifestation of the Sound Current heard in *Par Brahm*

Sat Lok

Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Purush

Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Shabd

Highest form of the Sound Current emanating from God Almighty, *Anaami Purush*

Sat Yuga

"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru

Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satogun

Attribute or quality of truth, purity, harmony, benevolence; an essence of *Lord Vishnu*; one of the three *gunas* with *rajogun* and *tamogun*; characteristic of persons who are spiritually inclined towards prayer and devotion, introspective

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak

Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd

Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. “Word”

Shah Rag

Lit. “Royal Vein”; Sufi word for *Sushumna*, the central vein in the subtle body

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh

Title of veneration for an Arab or Mohammedan leader

Sheikh Taqi

Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His *Banis*

Shiva

Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Sikhs

Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to Baba Ram Singh Ji.

Sri Lanka

Country off the southeast coast of India; said to be the site of Lanka, the island fortress of Ravana in the *Dwapar Yuga* mentioned in the *Ramayana* and *Mahabharata*

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Surdas Ji

Sant; (? - ?); A self-inflicted blind *sannyasi* devotee of Krishna who had reached *Sahasdal Kamal* within when he was initiated into *Sant Mat* by Sant Nabhadas Ji; noted as a great poet

Sushumna

Lit. “Gracious”; one of three energy flows in the body (*Ida*, *Pingla*, *Sushumna*); the central vein (*nadi*) in the astral body that provides a pathway to higher regions; energized, usually, during dawn and dusk; non-dualistic by nature; Muslim term for *sushumna* is *sharad*

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Tamogun

Attribute or quality of ignorance, delusion, malevolence, inertia; an essence of *Lord Shiva*; one of the three *gunas* with *satogun* and *rajogun*; characteristic of persons who are aggressive and self-indulgent, inclined toward intoxicants and criminal behavior

Tantra

Lit. “Loom, warp, weave”, or often simply “Treatise or exposition”, and hence, by extension “Principle, continuum, system, doctrine, theory”; “Tantrism, or *tantric* religion” refers only to the traditions which are based on the *tantras*, *samhitas*, and

agamas; more broadly, *Tantra* refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Tapi, Tapasvi

Pratitioner of *tapas*, austerities; an ascetic

Tattwas

Original elemental qualities of the universe; generally referred to and characterized as the five essenses of ether (*akash*), air (*vayu*), fire (*agni*), water (*jal*), and earth (*prithvi*)

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaikuntha

Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the

Atharvaveda; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vibhishana

Younger brother of Ravana who joined Rama's army and later became king of Lanka

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Yadavas

Clan in the *Mahabharata* epic of which Krishna was king; a social entity of people who mostly work as farmworkers who are considered outside the caste system; herder of cows or cattle

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogeshwar

A *yogi* who has ascended as high as the Causal Plane

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yogjit

From the *Anurag Sagar*, the name by which *Kal* refers to *Achint* (*Gyani*) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises *Kal* for his mistreatment of souls

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1,728,000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan